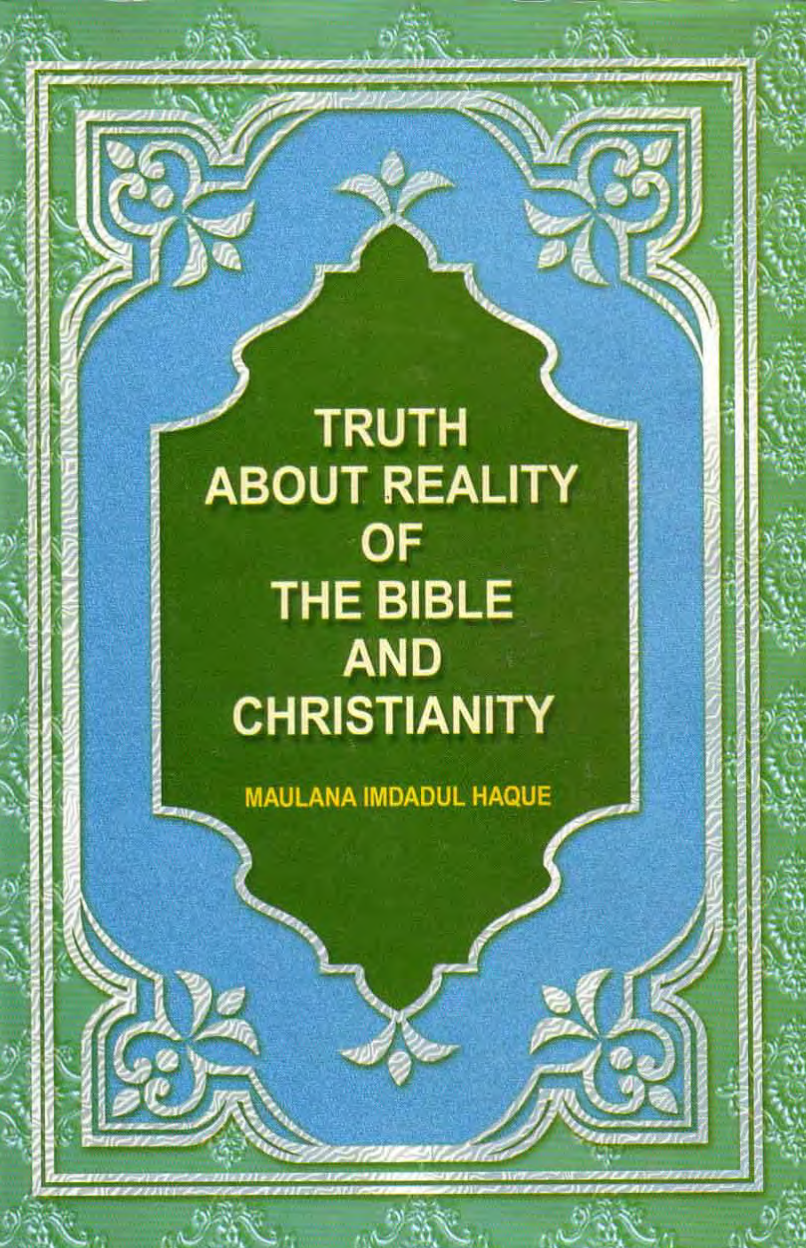

TRUTH
ABOUT REALITY
OF
THE BIBLE
AND
CHRISTIANITY
MAULANA IMDADUL HAQUE

Truth about Reality of the Bible and Christianity
Maulana Imdadul Haque
Page no : 190

First Publication
April 2006

Published by
Shaikh-ul-Hind Islamic
Research Center
Uttara Model Town, Dhaka, Bangladesh

Dedication

This book is dedicated to the good number of Islamic scholars, elders and heroes who relentlessly struggled with their means and lives to keep intact the faith of the Muslims against the unholy conspiracies of the Christian missionaries.

May Allah, Subhanahu Taaa'la who is well aware of these great Souls, their selfless work for His Cause accept this dedication. May He blot their omissions and commissions, elevate their position in Paradise and bestow His good pleasure and choicest blessings on them for ever and ever! Ameen!

Preface

Behind writing this book, there is neither any religious grudge nor insinuation to nor malicious intention against anybody. The aim is only to search out the true religion and open the door of sound thought on the basis of reason, so that the invaluable gem i.e. the Iman (faith in articles of Islam) of the Muslims is saved and all misconceptions are removed from heart.

The original book was in Bengali in the the name 'Bibaler Sharup and Khrishto Dharmo'. By the requeat and help of some of my friends and well wishers who live abroad like in Uk and US I have made arrangement to translate it into English.

Inspite of sincere attempts, it is natural that there may remain some printing mistakes and I hope that the readers would kindly pardon us for this unintentional fault, if any. If any factual error is found, it our request to infirm us about it.

In the end, we pray to Allah, may Allah grant us death with Inam and salvation in the world hereafter. May Allah also bless us with the intercessions of the great Prophet and grant us the Garden of Ferdous. May Allah accept our prayer. Oh Allah! O Lord of the world. Ameen!

Author

Introduction

From Adam (AS) to the last and the greatest Prophet Muhammad (SM), many Prophets and messengers came to this world. Almighty Allah, the Lord of the worlds, sent them for the guidance of mankind in the right path and also for their well-being in this world and the next world. There is mention of many of their names in the holy Quran and the names of many others have been left out. It is an essential part of our Iman (belief/faith) and obligatory on us to repose faith in and follow him, whoever has been sent as Prophet in any age or in any tribe. It is after all obligatory on us to have faith in each and every Prophet sent by Allah. If any one of them is not believed, the faith (Iman) will not be perfect.

The religious books and the book-lets, in which the Almighty Allah revealed His message of guidance for the right path are called Sahifa (book-lets) and Kitab (books). Out of them, the names of four books have been especially mentioned in the holy Quran, such as— The Taurat, Psalms, Inzil and the Quran. Though there is no mention about the name of any book-let (Sahifa) in the Quran, yet there is mention that some book-lets were revealed. On the other hand, there were some Prophets upon whom neither book nor book-lets were revealed. They preached the religion of their earlier Prophets and worked as reformers.

Therefore, it is obligatory on all Muslims to repose faith in all the Prophets and messengers of Allah and books or book-lets revealed to them. Otherwise, their faith (Iman) will not be acceptable to God. Hence, a Muslim should believe in Hazrat Moses (AS) and the original Taurat and Jesus Christ and his true Inzil as he believes in the last Prophet Muhammad (SM) and the Holy Quran.

It is a matter of wonder that the Jews and the Christians refuse to believe in the Quran and the last Prophet Muhammad (Sm). Whereas, the proofs and symptoms for which a man can be believed to be a Prophet or messenger are found in the last Prophet Muhammad (SM) to the greatest extent. Therefore, they have no reason to disbelieve him.

If Hazrat Abraham (AS), Hazrat Jacob (AS), Hazrat Isaac (AS), Hazrat David (AS), Hazrat Solomon (AS) and Hazrat Jesus Christ (AS) can be believed to be Prophets or messengers as books or book-lets were revealed to them, then the holy Quran revealed to Hazrat Muhammad (SM) is the most authentic evidence for his Prophethood. Because, of all the books revealed by God, the Quran is the most perfect and noble Text. Moreover, the Quran is the store of vast knowledge and it is so wide that in it, there is basic guidance for every aspect of human life. It is not limited to a particular age or tribe, rather it is the guide to the righty path for all the peoples of all ages up to the Day of Destruction.

On the contrary, in the present Taurat and the Bible, there are very scanty and indistinct discussions on creed. Though there are some discussions on the unity of God, but there is no discussion at all on His attributes. Similarly, among so many aspects of human lire, there are mentions about only sacrifice (slaughter of animals), revenge for blood-shed, a list of lawful and unlawful animals and also about punishment. There is no mention about the hell and the heaven, the judgement of the Last Day and reward or punishment of actions.

In Inzil (Bible), though there are some discussions about the Day of Resurrections but about other aspects of life. However, in it there are descriptions, about the life and miraculous activities of Hazrat Jesus Christ and also about his moral and spiritual teachings. As a way of life, there are also scanty guide-lines. In the Psalms, prayers and praises of God are found, but no rules and regulations about the Shariat (code of life) are found.

Besides these bulky books, nothing is found in other small books except a few peculiar occurrences. If the Quran is compared with these books and book-lets, its vastness and perfection become manifest. In the Quran, there are extensive explanation and analysis about the unity of God and His attributes. The authentic and faultless assertion what have been made in the Quran about God are enough for knowing him.

In the Quran, there are well assimilations from the first to the last. The precepts and discourses on daily life and activities and also the legal view are available in every page. There are intensive discussions and advices on individual and family life and also on different aspects of social and political arena. There are basic guides for marriage and divorce, distribution of wealth and will, dispensation of justice and legal system, buy and sale, lease and mortgage, trust and pledge etc. Discourses are also found on statecraft and administration, humanity and social service and fellow-feeling. In it, there are detail descriptions about the consequences of vice and virtue, the condition of the Dooms Day, the hell and the heaven. As a matter of fact, it is generally a perfect, complete and sacred Text. Therefore, if Hazrat Moses (AS) and Hazrat Jesus Christ (AS) can be believed to be true Prophets on the basis of the books containing partial and imperfect knowledge as the books of God, then there cannot be any reason of disbelief in Hazrat Muhammad (SM) as the true Prophet on the basis of the wide, perfect, faultless and the sacred book, the Quran.

If the unnatural events and miracles can be believed as proof of being the Prophets and the messengers as their, then it becomes logically essential to believe Hazrat Muhammad (SM) also as the true and the greatest Prophet on the basis of this same policy. Because in comparison to other Prophets, the miracles of Hazrat Muhammad (SM) are more in number and also unique. The miracles of other Prophets were concerned with this material world, whereas the miracles of Hazrat

Muhammad (SM) are more numerous both in the material and the spiritual world, rather in the world of knowledge, his miracle I.e. the Quran is the greatest of all and will remain so equally till the Dooms Day. Each of its Ayat (verse) is as if a miracle. Therefore, as the earlier Prophets are believed to be true on the basis of miracles, so it is also essential to believe the last Prophet Hazrat Muhammad (SM) as true.

If the noble works of the earlier Prophets are cited as the evidence of their prophedhood, then the noble works of the Muhammad (SM) are glaring examples of the truth of his Prophets-hood. Each of his activities, his movements, his food and drink, his weal and woe is acceptable as the best ideal and model of most excellence. Even the non-Muslim scholars admit this without any reservation.

It is, therefore reasonable, on the basis of this policies, to accept Hazrat Muhammad (SM) as the great Prophet. He who never read nor learnt how to write even a letter—totally illiterate, yet he gave so much information about the science and letter, description about the next world, prayer and worship and also introduced a code of life—to which the wise and the accomplished, the scientists and the philisophers all are compelled to bow down their heads with great astonishment. This proves that he did not say anything from his own, rather he said all these things from the revelation of the Almighty God, the Lord of the worlds, All knower and All Seer.

Wherever God sent a Prophet or messenger, he made it a condition for all to follow and obey him for salvation and deliverance in the next world. So, after coming a new Prophet salvation is not possible by rejecting him and clinging to the teaching of the earlier Prophet. The meaning of following a Prophet is to believe his words and messages as true and the meaning of disbelief in the message of any Prophet is to reject him as Prophet. As it was not possible for anyone, during the time of Hazrat Moses (AS) and Hazrat Jesus Christ, to get

salvation without following them, so it is not possible for any one during the age of Hazrat Muhammad (SM) to get salvation without following him.

It is to be mentioned here that the earlier Prophets had made prophecies about the coming of Hazrat Muhammad (SM). Hence disbelieve in Hazrat Muhammad (SM), after his coming tantamount to disbelieve in the message of the earlier Prophets also. Hence, salvation is not at all possible for anyone without reposing faith in Hazrat Muhammad (SM) as the true Prophet (after his appearence) in the context of the prophecies available in the Taurat and the Inzil.

As a matter of fact, as an unadultered and acceptable faith (Iman), one must believe all the Prophets and messengers sent by God as true, but the last and the greatest Prophet Hazrat Muhammad (SM) must be obeyed and followed. Similarly all the books and book-lets revealed to the earlier Prophets must also have to be believed, but the holy Quran must be accepted as the code of life and its precepts must be believed as the means of salvation.

In the present world, the books which are published as the Bible, Taurat, Psalms and Inzil—are all altered and distorted and it is totally useless to believe these distorted books. Actually, it is necessary to believe the original Taurat and the Inzil, though those books and book-lets in unaltered form are not available anywhere in the world.

The Christian Missionaries of today prech the present Bible as the book of God, actually by saying this, they try to befool the common, simple and uninformed people. This book is written as an attempt to caution the people against their deception.

Howerer, whatever views and comments expressed in this book, have been expressed on the basis of the present Bible and the comments of the Christian scholars. There is no existence of the original Bible in present times. They themselves admit the alteration, interpolation and additions what have been done

in the Bible. So, it is as if a deception to preach the present Bible as the book of God. In the holy Quran, it has been clearly mentioned about its distortion.

In this book, the historical background of the doctrine of trinity, its futility and irrationality have been discussed in detail. Besides their faith in redemption, which they regard as their fundamental creed, has also been discussed. Particularly, the glad tiding about the coming of the great Prophet (SM) are mentioned in different places of the Bible, have been analyzed with explanation in detail. In the end, the views of the Quran about the Bible, Jesus Christ, the the doctrine of the trinity and the crucification of Jesus have been mentioned. This book is divided in six chapters. It is expected that the readers will get a good idea about the topics discussed in the books and the author will feel gratified if the readers are benefited at all.

May God save all of us from all sets of misconceptions. Ameen!

The Author
Muhammad Imdadul Haq
Khatib, Uttara Jame Mosque
Chairman, Shaikhul Hind
Islamic Research Centre
Uttara Model Town,
Dhaka, Bangladesh

Contents

Chapter-3

Christianity and Doctrine of Trinity

Chapter-4

The Doctrine of Redemption

Chapter-5

The Prophecy and Glad Tiding of the Bile about the Great Prophet (Sm)

Chapter-6

Quotations from the Quran about Jesus Christ. The Bible, The Doctrine of Trinity and alleged Crucification of Jesus Christ

Chapter-1

The Old Testament

The book which is known as the 'Bible' in the present world is divided into two parts—one is the Old Testament and the other is the New Testament. The books like the Genesis, Psalms etc. which are in the Old Testament are at present written and printed in distorted forms. These books are not bestowed from Allah. This is discussed below with evidences :

The First Evidence

There is a great difference of opinion between the Jesus and the Christians about the number of books in the Old Testament. Actually only five books of the Old Testament are called Torah. But in a wider sense, both the Jews and the Christians regard the thirty eight books of the Old Testament as Torah. However, among them the Samiria school of thought hold different views. They accept only seven books, including the above five, as the Torah. The name and a short description of the thirty eight books are given below :

1. Genesis : It contains a chronological description of the evolution of the earth and the sky from very beginning of their creation in historical perspective upto the time of Prophet Musa (AS).
2. Exodus : It describes the exodus of the Israelis from Egypt.
3. Leviticus : In it there is a description of sacrifice, punishment and also number of animals which are permitted and which are forbidden.
4. Numbers : It has mentioned about the sects and the sub-sects of the Israelis.

5. Deuteronomy : It contains an account about the division of the Palestine. According to the Samirias these five books are the real Old Testament.
6. Josue : The book of Josue discusses about the wandering and the conquest of Josue (AS) after the death of Hazrat Moses (AS).
7. Judges : It gives an account about the governance and the valour of the rulers and the leaders after Hazrat Josue. It also recognise these two books as the Old Testament. Besides these, they do not recognise the other books.
8. Book of Ruth : It records the history incident of Elimeleeh and his wife Noemi.
9. The first book of Samul : This book contains a history of Samuel, his rule and war fare with the Amalekites.
10. The second book of Samuel : In it, there is a description of the mourning of David at the death of Saul (Samuel), there upon ascending of throne, his conquest of Jerusalem and his worship.
11. The First book of Kings : It contains an account of the rule of Solomon and his construction of the Baitul Muqaddas after the death of Hazrat David (AS).
12. The Second book of Kings : It is a record of the activities of the Prophets Elijah and Elisha.
13. The First book of Paralipomenon : This book contains a Chronogical account of the genealogy from Prophet Adam (AS) down to Prophet David (AS).
14. The second book of Paralipomenon : It is also called Chronology. This book gives description of the various activities of Prophet Solomon and Jeremias.
15. The book of Ezra : This book describes the reconstruction of the Temple of Baitul Muqadds by the Persian king Kores and the related account of Hazrat Ezra's return to Jerusalem.

16. The book of Nehemiah : In it, there is an account of the destruction of the temple of Jerusalem, the lamentation of Nehemiah and also about the reconstruction of Baitul Muqaddas.
17. The book Esther : King Assuerus maketh a great feast and Queen Vastile's refusal is described in the book of Esther.
18. The book of Job : It is a record of the various occurrences in the life of Hazrat Job (AS), his lamentations and his advices.
19. The book of Psalms : The book describes the prayers of Hazrat David (AS) and his praises of God only.
20. The Parables of Solomon : In it, there is mentioned about many wise sayings of Hazrat Solomon (AS) and also anxioms.
21. The book of Wisdom : It abounds with instructions and exhortations of Hazrat Solomon (AS).
22. Solomon's sang of songs : This book is so called because it is full of the desire of love with his spouse. In such expressions, there are many obscene sentences.
23. The book of Isaias : This book contains an account of the life story of the Prophet Isaias.
24. The book of Jeremias : In it, the various occurences of Hazrat Jeremias have been narrated.
25. The book of Lamentations of Jeremias : In this book Jeremias (AS) laments in the most pathetical manner the miseries of his people and destruction of Jerusalem.
26. The book of Ezechiel : This book contains the story of Ezechiel (AS) and the destruction of Jerusalem.
27. The book Daniel : This book narrates different occurrences of Hazrat Daniel (AS) and the oppression of Baltassar over the Palestinians.
28. The book of Hosea : In this book, there are narrations about the occurrences of Hazrat Hosea and the misdeeds of the adulteress women of Israel.

29. The book of Prophet Joel : It contains a short life sketch of Hazrat Joel (AS).
30. The book of Prophet Amos : This book describes the rule of Prophet Amos and records some of his prophecies.
31. The book of the Prophet Obadiah : It contains a few prophecies of Hazrat Abdias (AS).
32. The book of the Prophet Jonas : In this book the varius conditions of Hazrat Jonas has been described.
33. The book of the Prophet Micheas : There are descriptions about the conquest of Jerusalem and Samaria and a few prophecies in the book.
34. The book of the Prophet Nahum : This book contains descriptions about the commission of prophethood of Nahum and the sieze of the town Ninive.
35. The book of the Prophet Habakkuk : In this book, there are acconts about the prophethood of Prophet Habakkuk and also the transgression and punishments of the Chaldeans.
36. Zephaniah : This book contains accounts about the getting of Prophethood by Zepniahs and the punishments of the Israilites.
37. Haggi : This book describes the commission of Prophethood to Haggis and the reconstruction of Jerusalem.
38. The book of the Prophet Zacharias : There are accounts in this book about the getting of Zacharias, prophethood and a few incidents of this life.
39. The book of the Prophet Malachias : This book contains account of commissioning Malachias, prophethood, the wickedness of the Israelis and also about the good tiding of coming of the prophet Ilyasin. He was a Prophet who came just four years before Jesus Christ.

Besides the above mentioned thirty nine books, many Christians have appended nine more books. These are— (i) The book of Esther, (ii) The book of Baruch, (iii) A part of the book

of Daniel, (iv) The book of Tabias, (v) The book of Judith, (vi) The book of Wisdom, (vii) Ecelesiastes, (viii) The first book of Machabees and (ix) The second book of Machabees.

It is to be noted that the Jews regard these nine books as imaginary. They do not recognise any of these as book of the Old Testament. In addition to the above books, there were twenty books which according to the opinion of both the Jews and the Christians are lost for ever for which they are repent. About the cause of effacement of these twenty books, the Christians say that these books actually were not revealed by God. So the earlier Christians made no arrangements for the preservation of those books. These are lost in course of time. Moreover, in the preamble of the Haqqani interpretation of the Quran there is mention about eight more books, most of which are also lost. Many Christians submitted Evidences in their support. These are— 1. Eleven Psalms; 2. The second book of Job and 3. The Minor book of Genesis.

It is very clear from the above discussion that there is no definite evidence about how many books there were in the Old Testament and how many were interpolated. About this, opinions differ. Therefore, it is proved that the originality of the (present) Old Testament is unfounded and there is no convincing Evidence about its authencity.

The Second Evidence

It is found from history that many calamities came down upon the Israelis. The idolaters ruled over them many times. Sometimes they also repented to God and as a result, got chance to rule over some particular areas.

After Hazrat Moses (AS) the idolater and Pagan Kings inflicted various punishments upon them. Those pagan Kings tried their best to efface the Old Testament. Hazrat Samuel (AS) was born in 442 Judaic year. Hazrat David (AS) was born nineteen years after him. At that time, there was a king named Ali. After his death, Hazrat Samuel (AS) reigned Yamin for nine years. In the year 493. Talut (known as saul) of Bin tribe,

became king and after his death, Hazrat David (AS) ascended the throne. At that time, he was 36 and died at the age of 60. It was the Judaic year of 535. Then Hazrat Solomon (AS) became king. (Preamble of the Haqqani interpretation of the Quran).

What is about the Old Testament during this long 535 years after Moses (AS). None can say anything correctly about this. However, it is difinite that the original Old Testament is recined. Because, during this long period, many ups and downs and black chapter of history and revolution caused havoc upon the Israelis. Hazrat Moses delivered 5 books of the Old Testament to the priests and directed them to keep those in the ark and also instructed them to read those before the people assembled on different occasions in every seven years. As there is such instruction in the book of Deuteronomy, Chapter 31; and the verses 9-11 :

9. "And Moses wrote this law and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord and to all the ancients of Israel. 10. And he commanded them saying : After seven years, in the year of remission in the feast of tabernacles. 11. When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing."

It is understood from the above quoted verses that all things of Moses are preserved in the ark. But when Hazrat Solomon (AS) opened the ark after 535 years later, he found only two pieces of wood or plants. There were written only ten commandments. As is found in the first book of kings, verse no 8:9 "There was nothing in the ask save the two tables of stone, which Moses put these at Horeb. When the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

It is proved from this verse that there was nothing but a stone plate in the ark. Now the question arises from where did the Testament of such large sieze come from. So it is realizable that since then many things have been added to the Old Testament.

The situation deteriorated further. After the death of Hazrat Solomon (AS) his son Roboam became king. He looked odd and lacked wisdom. At that time the kingdom of the Israelites became divided into two parts. Jerusalem was the centre of one state and Horbon that of another with each other and the latter state was declared to be the state of Israel. Since then, upto the next 261 years, there reigned 70 kings one after another. If any one of them showed allegiance to the Old Testament another ousted him from power and also destroyed the Old Testament and also used to propagate idolatry. Roboam reigned for 17 years and died when his son Abian became king.

Next, his son Asa became king. During his time there came the Prophet Ochozias. After him, his son Jasaphat became king. During his reign Elias and Micha were Prophets of God. After him, his son Joram reigned in his stead. He was very wicked and turned against religion. After him, his son Ochozias was made king of Jerusalem.

He was also very wicked. Next to him, Joas was made king. He repaired the temple of Jerusalem. After him his son Amasias became king and after him his son Ozias was made king of Jerusalem. He reigned well as he followed the advice of Hazrat Zacharias. He died in the Judaic year 799.

After Ozias, his son Joathan became king. Hazrat Jonas was the Prophet of his time. Next to him, his son Achaz became king. He was an idolater and wrong doers. He placed idols in the temple of Jerusalem and worshipped those. After his death his so,, Ezechias became king. He was a pious man and cleared off the idols from the temple and thereby cleansed the house. During his time, Hazrat Jesia (AS) was the Prophet. Next to him, his son Manasses became king. He was also an idolat and worshiped idols in the holy temple. After him, his son Amon became king. He was the most worthless king and also

worshiped idols. Next to him, his son Josias became king. He purified the Holy temple. He was an honest and pious man. He abolished idol worship and began to search the Old Testament and had continued the search for 18 years, yet could not trace it out. But priest Helcias claimed that he had got the buried copy of it in the Holy Temple and sent it to Josias through Saphan (Preamble of the Haqqani Interpretation of the Quran and the Surah Baqara).

It is to be noted that the king Josias could not trace the Old Testament but the priest Helchias claimed to have found it out. How far this is true ? Probably, he had heard some commandments from people and gathered some informations about different events and claimed to have got it from burial with a view to make it creditable to the people. (This incident is described in the second Book of the kings and chapter 22). But it is a wonder that the priest Helchias claimed to have got the Old Testament, whereas many infidels and idolater kings, who reigned over the Israelis during the five hundred years that passed from the time of Hazrat Solomon (AS), believed in idolatry and tried their heart and soul to vanish and do away with the Old Testament. Even the king Josias could not trace it by his 18 years search. Hence how can one believe that this book was the Old Testament which had revealed to Hazrat Moses (AS) ?

When Josias died, his son Joachaz was made king of Jerusalem, but he turned into an infidel and practised idolatry. After his rule of only 3 months, the king of Egypt replaced him by his brother Eliakin and renamed him Juakim. He was a very rogue and idolator. In the fourth year of his reign and in 952 Judaic year, according to a different opinion in 978 i.e. 610 years before the birth of Hazrat Jesus Christ Nabuchodonosor king of the Chaldeans, invaded Jerusalem and made Joakim

captive and with him many other Jews were also imprisoned. Next, his son Joachin was made king and he began his reign at the age of 18 and ruled only 3 months. And Nbuchodonosor brought him to Babylon and plundered all the gold and silvers of the Jerusalem and damaged the temple severely.

Next, his uncle sedecias was made king of Jerusalem but he was a notorious. The Prophet Jeremias gave him many advices, but he paid no heed to his admonition, rather rediculed him and indulged in all sorts of vicious activities. Thus he defiled the house of the Lord.

At last Nabuchodonosor attacked and imprisoned him and also killed thousands of Israelis. He burnt the Holy Temple to ashes and ruined it completely. All the copies of the Old Testament, those were in the temple were burnt to ashes. The holy house remained in such ruined condition for seventy years. This had occured in the Judaic year 999. At this time, they lived as captives in Babel.

Afterwards, when Nabuchodonosor died, the Persian king Cyrus captured Babylon and ordered to rehabilate the Israelis in their own homeland. Then Hazrat Esdras (AS) returned home with forty thousand Israelis and they burst into tears to see the destruction of the Holy Temple. Then order was issued for rebuilding the Temple. The holy Temple was rebuilt within a hundred years with the help of the Prophets Aggeus and Zacharias (AS) during the reign of the Persian king Dara. (The book of Isra, 2 : 5). When the youngsters saw the Holy House erected, raised loud slogans and the aged began to cry out with exuberance. Then Shaman was elected as their leader.

Hazrat Ezra (AS) gathered all the Prophets of the time and began to put down commandments of Tawrat and events from his memory, thereby began the process of writing the Old Testament a new and also began to admonish the Jews. This

compilation of the Old Testament was done 456 years before Jesus Christ. The Jews also admit this fact. The Old Testament would have been lost for ever from the earth if Hazrat Ezra (AS) had not compiled it. But there is possibility of errors in it. Because he put down the Books of Number and Paralipomenon with the help of the Prophets Agges and Zacharias, the history of the children of Benjamin was written in the other side of the Old Testament. Actually, the book written by Hazrat Ezra (AS) was taken for a long time as the Old Testament. (Preamble of the Haqqani Interpretation and Sura Baqara).

Thereafter in the year 161 B.C. the king Antiochs attacked Jerusalem, captured it and continued its destruction for three years and a half. He burnt all the copies of the Old Testament to ashes, issued a Royal proclamation to the effect that he, who would practice any religious rites or if any book is found with any one, would he executed and enquiries were made three times every month to ensure the royal proclamation. As a result, 40,000 people were killed. (The Preamble of the Haqqani interpretation of the Quran).

The above mentioned historical facts are also found in the present Bible. From this, it is learnt how damages were done to the Old Testament beginning from Hazrat Moses (AS) to Hazrat Jesus Christ and even Jewish priest admit that there was not a single copy of the Old Testament except the book compiled by Hazrat Ezra (AS) from his memory. Even after that, the king Antiochs also destroyed it. Therefore, they remained no authentic copy of the Old Testament to compare and varify the correctness of the books of the Bible of the present times. Hence the Old Testament which was revealed to Hazrat Moses (AS) can hardly be said to be intact even today without any interpolation. rather it is natural and also logical to be distorted.

The Third Evidence

There are only two ways of ensuring the preservation of a book— one is in black and white and another is in memory. How the Old Testament of Hazrat Moses (AS) was written and on what it was written ? Whether he had written himself or was revealed in written form ? or written by anybody else ? No correct explanation of it is available even today. Besides, no correct information can be gathered about how many people of that time knew how to write. Because, paper was not available at that time and generally people were illiterate. Paper was invented after a few hundred years of Hazrat Jesus Christ. Rather the Priest Nurtan says that there was no system of writing during the time of Hazrat Moses (AS). At first, people began to write on pieces of wood. The Egyptians first started writing on the leaves of papiras trees and only in the eighteenth century, paper was made of cotton and silk. It is found in the Old Testament published in 1835 that at first, the Old Testament was written on pieces of stones and it is also clearly mentioned in Old Testament published in 1845 in Persian that the Old Testament which Hazrat Moses (AS) handed over to the priests was written on stone-plate.

Therefore, it is proved that there was no paper at that time. That is why, the Old Testament was written on stone plates, though it was permanent in nature, it was too heavy to move with it, because of writing so big an Old Testament on stones. Hence it could not be circulated widely in the society. Besides, in the context of the way of destruction, inflicted upon the children of Israel for thousands of years and also burning and destruction of the Old Testament after search by many kings, including, Nabuchodonosor, how it could remain quite authentic and correct ? It was really impossible. That is why, they also admit that many books of the Old Testament were

destroyed. This has already been mentioned above. In spite of that, it is not unlikely that parts of the Old Testament mighty remain in original form. But there is no convincing proof behind this claim. Again, was there any single memoriser of the entire Old Testament ? There is no historical evidence about this rather there was no such practice at all. (The preamble of the Haqqani Interpretations of the Quran).

Even today no single man can be found in the entire Jewish and Christian community who committed the whole Bible by heart, rather it would never be possible on their part up the day of destruction. So, there was no means of correction if there were any error in compilation in the face of wide scale destruction. For this reason, hundreds of kinds of Bible are available in the present world. This proves that the present Old Testament is distorted, interpolated and man-made.

The Fourth Evidence

It is mentioned above that many books of the Old Testament are lost for ever and it is also hinted to this aspect in the present Old Testament. As for example, it is said in the Verse 21 : 14 about the 'Book of Moses' war in the Book of Numbers. "Wherefore it is said in book of the wars of the Lord." Whereas, there is no trace of any book in the world under title "book of the wars of the Lord." Similarly, it is written in Verse 4 : 32 and 33 in the third Book of the kings : 32. "Solomon also spoke three thousand parables : and his poems were a thousand and five. 33. And he treated about trees from the Cedor that is in libanus, unto the hyssop that cometh out of the wall : and he discoursed of beasts and of fowls, and of creeping things and of fishes."

It is understood from the above verse that Hazrat Solomon had three more books i.e. 3000 parables, 1005 poems and a

book containing the names of all trees. Whereas, at present, there is no existence of any of these three books. Thus, there were twenty more books which are extinct from this world of today. About these books, they themselves say that those were not revealed books and hence, no arrangements were made for the preservation of those books.

Hence, the books of the present Old Testament, which the Jews and the Christians believe to be the books of the Prophets, have no authenticity at all. Because, in those books, there is no claim of the Prophets that they were inspired to write those books. Moreover, then the other books of true history of the world should have also to be said inspired books. However, if it is claimed to have been written under inspiration, it should have to be convincingly proved, otherwise, the claims cannot be acceptable. Whereas, from the time of the Prophets to the present time, there is no continous and reliable reference. In addition to these, there are some more topics which clearly prove that these were not written by Hazrat Moses, rather were written by some one else. As for example :

1. In the book of Deuteronomy, there is in the verse 34 : 5 "And Moses, the servant of the Lord died there, in the land of Moab by the commandment of the Lord : 6. And he buried him in the valley of the land of Moab over against Phogor : and no man hath known of his sepulchre untill this present day." Here there is mention about the death and grave of Moses (AS). This cannot be composed by Moses (AS). Someone else wrote this after his death. If so, who has written this ? And what type of man he was ? No correct information about this is available now.
2. There is in the verse 35 : 2 of the book of Genesis : "Departing thence, he (Israel) pitched his tent beyond the Flock tower." It is to be noted that during Moses (AS) there

was no hillock by the name of Mighdol, rather after hundreds of years later, a tower by the name of Mighdol was built infrot of the gate of Jerusalem.

It is also proved from this, that this book was composed much later than Musa (AS): otherwise that name could not be included in that Book.

3. In the verse 21 : 3 of the book of numbers it is written : "And the Lord heard the prayers of Israel and delivered up the chanaanite, and they cut them off and destroyed their cities : and they called the name of that place Horma, that is to say, Anathema (the ruined).

In this verse, there is information about the war with the Canaanite, capturing their city and making them captive. Whereas, this did not happen at the time of Moses (AS), rather happened even after the time of Josue. The town of chanaan was not captured during the life time of Hazrat Moses (AS). How, then, the place is named 'Harma' on the basis of that event ? It is therefore proved that this book has been written after Hazrat Moses (AS). Being unable to give satisfactory answers to this question, the Jewish priests began to reply that these books were compiled much later by Hazrat Ezra (AS) with addition and enlargement. So it is realized that they also accepted that the Old Testament has been enlarged and interpolated. Then another question arises if there is any proof that only those books were enlarge and interpolated and other books were left unaltered ?

Secondly, there is no definite evidence that those books were interpolated really by Hazrat Ezra (AS).

Thirdly, is there any mention anywhere in those books that Hazrat Ezra (AS) claimed to have composed these books himself? Therefore, it is wrong and a calumny against Hazrat Ezra (AS) as well to relate those additions and interpolations

with him by saying that those books were compiled by him. Therefore, the truth is that those books are not written by Hazrat Moses (AS), rather some unknown person wrote those books much after him. So it is not at all right to regard those books as the original Old Testament.

The Fifth Evidence

Every writer or author while giving any account of his own activities, uses the first person i.e. 'I' and 'We' and third person i.e. 'he or they' while narrating the activities of others. This practice is found in the books of Nahumi Jeremias and Ezechiel.

But in the Old Testament of Hazrat Moses (AS) the use of first person is not found anywhere from first to the last. Third person has been used always. The style of writing and the use of person in the Old Testament are exactly similar to that of writing history of a predecessor by a historian.

Therefore, it is proved that the Old Testament has not been written by Hazrat Moses (AS), rather somebody has written later on. For example, it is found in the verse no. 2 : 11 in the book of Exodus. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens". Again, in verse 2 : 15 it is said, "And Pharao heard of this word and sought to kill Moses (AS) : but he fled from his sight."

Thus in many other places the name of Moses (AS) has been mentioned as an absenting person. From this, it is also proved that that book is not written by Hazrat Moses (AS). Not only that, similar style of writing is found in the books of other Prophets.

For example in the book of Josue, it is written in verse no. 1 : 1. After the death of Moses (AS), the servant of the Lord, that

the Lord spoke to Josue, the son of Nun, the minister of Moses and said to him : 2. Moses my servant is dead. Similarly, in the verse no. 1 : 3-4 of the Book of Ruth, it is said, "And Elimelech the husband of Noemi died : and she remained with her sons. 4. And they took wives of the women of Moab, of which one was called Orpha and the other Ruth. And they dwelt there ten years." Moreover, in the verse no. 1 : 19-20 in the First Book of Samuel, it is said, 19. "And Elcana knew Anna his wife : and the Lord remembered her, 20. And it came to pass when the time was come about. Anna conceived and bore a son and called his name Samuel : Because she had asked him of the Lord."

It is proved from the above verse that those are written neither by Hazrat Moses (AS) nor by those Prophets, who called to be the writers, rather written by someone else later on. Even no definite proof is available as regards their writers and the time of writing. In fine, it can be asserted that the mode of description in the Old Testament proves that those were written definitely much later than Hazrat Moses (AS). This is not the original Old Testament revealed to Hazrat Moses (AS).

The Sixth Evidence

In the Old Testament there are some verses which express audacity against God and His angels and also hold them for many short comings. Whereas, such verses are totally unlikely in any book revealed by God. Because, the object of the books revealed by God is to show right path to the misguided people, not to mislead them. So, the books which contain such verse as to misguide people can never be the books of God.

A. For example : In the verse no 6 : 5-6 of the book Genesis it is said : And God seeing that the wickedness of men was great on the earth and that all the thought of their heart was bent upon evil at all times. 6. It repented him that he had made man on the earth." From these verse, it appears that

God could not guess what would be the future conduct of human beings and for this reason, suffered from sorrowfulness and repentence. It goes without saying, how great was this audacity against God.

B. It has been said in the verse 3 : 22-23 of the same book, 22. "And He (God) said : Behold Adam is become as one of us, knowing good and evil : now, therefore, lest perhaps he put forth his hand, and take also of the true of life and eat, and live for ever. 23. And the Lord God sent him (Adam) out of the paradise of pleasure, to till the earth from which he was taken."

From the above verses, a few misconnections arise :

1. There are several Gods and Adam has become like one of them. This clearly ascribes partnership to God. Man can never become like God.
2. Adam (AS) became equal to God in wisdom. This is also polytheism.
3. Out of fear, God externed Adam from heaven lest he attains a life for ever. It is a great lie.
4. It is understood that the first abode of Adam was Adam of this world, whereas his first abode was paradise. These misleading verses should not be believed to be words of God.

C. It is said in the verse no. 32 : 24-28 of the same book :

24. "He (Jacob) remained alone : and behold a man wrestled with him till morning.

25. And when he saw that he could not overcome him, he touched the sinew of his thigh and forth with it shrank.

26. And he said to him : Let me go for it is break of day : He answered : I will not let thee go except thou bless me.

27. And he said : What is thy name ? He answered : Jacob.

28. But he said : Thy name shall not be called Jacob, but Israel : For if thou hast been strong against God." These are

clear falsehood. Because, it has been said that God came in the guise of a man and wrestled with Hazrat Jacob who detained him and let him go after his appeal. How this falsehood can be the words of God ?

D There are many baseless statements about the angels. For example in the verse 18 : 8-9 of the book of Genesis, the event of coming of the angels to Hazrat Abraham (AS) and his wife Sara has been described as : 8-9. "He took also butter and milk and the calf which he had boiled and set before them : but he stood by them under the tree and when they had eaten, they said to him : where is Sara, your wife ?" It has been said that the angels eat. So they should have sexinstinct. How can they be above instinct ? Where as the angels are made of light, they neither eat nor drink. They are totally free from sex-instinct. Therefore, how can a book, containing such baseless statements, can be the book of God?

The Seventh Evidence

The books of the Old Testament contain many stories of shameful and debauchery activities about the Prophets. These give an abominable idea about them. Those who were sent as ideal men in this world, if they himself indulge in such debauchery activities, then how the people will take guidance from them ? A few such examples are cited below :

A It is said in a verse of the book of Genesis, 19 : 30-38, that the two daughters of Lut wanted to have children from their father and made him drink wine two nights and lay with him one after another in two successive nights and they conceived one son each. The name of the elder's son was Moab and he is the father of the Moabites. The name of younger's son was Ammon and he is the father of the Ammonites unto this day.

From this fact, it appears that :

1. Adultery was prevalent in the family of the Prophet, as a result, the dauthters of the Prophets also resorted to adultery.

2. The Prophet also was accustomed to adultery, otherewise why his daughters made such attempts ?

3. The offsprings of adultry were legal and lawful children, that is why, they indulged in adultery.

4. Drinking of wine was also lawful (May God save us)

How a heinous and obnoxious story has been concocted against a great Prophet ? Not a single civilized man or a man of conscience of the world can tolerate such heinous fabrication. Perhaps a lewd man of the Jews, with a view to provide a scriptural support to his licentious activities, attributed this concocted story of adultery to a great Prophet. May God curse upon such a fabricator and its believer.

B. In the book of Genesis a long strory has been described in chapter 34. It is in short as follows : Sichem the son of Hemor, the Havite, the prince of that land fell in love with Dina, the daughter of Jacob, kidnapped, raped her and said to his father to marry her. His father sent a proposal of marriage to Hazrat Jacob whose sons agreed give her in marriage with Sichem on a certain condition i.e. all of them must first be circimcised. They accepted the condition and all of the citizens including the king were circumcisee. On the third day, two sons of Hazrat Jacob, Simeon and Levi killed all the men including the king Hemor and his son Sichem when the pain of the around was the greatest. They made the women and the children captive and also plundered the city. Hazrat Jacob (AS) did not, in any way forbid them. (We seek refuse with Gopd). This story is hateful and means that need not be explained. Such a mean incident cannot be related with a Prophet. Similarly those

books which contain such mean incidents cannot be regarded as the book of God.

C. In chapter 320 the book of Exoudus another story has been falsely ascribed to Hazrat Aaron. It is said that in the absence of Hazrat Moses (AS), Hazrat Aaron (AS) made a Calf of God and commanded all the Israelis to worship that and make sacrifice in its name. He further told them that it was that God which they brought with them from Egypt and brought them out of the land of Egypt. (We seek refuge with God) Hazrat Aaron (AS) who has been sent as a Prophet to uproot idolatry, whereas in the incident, he has been said to have ordered his people to start idol worship. Perhaps, as the Christians make idol of Jesus Christ and adore him, so they have interpolated this story in the Bible to provide a support to their idol worwhip. Otherwise, who can believe the assertion of introducing idol worship by a Prophet ?

D. Another incident about Hazrat Noah (AS) has been mentioned in the verses 9 : 21-22 of the book of Genesis : Verse 21. "And drinking of the wine was made drunk and was uncovered in his tent.

Verse 22. Which when Cham, the father of Chanaam had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without." This has been said about Hazrat Noah (AS). Can it be the character of a great and pious Prophet?

E. In chapter 11 of the second book of Samuel, another concocted story about Hazrat David (AS) has been interpolated. This is, "Once in the evening Hazrat David (AS) claimed upon the roof of the royal palace when he saw a beautiful woman. Bathsabee. Then Hazrat David (AS) sent for her, slept with her and she conceived. Therefore, Hazrat David (AS) made a conspiracy and sent her husband, Urias to

the battle field to be killed there on. Next, he brought her by sending his men to his palace and made her his wife. Later on she gave birth to a son. There upon, God sent the Prophet Nathan (AS) to him and censured him for his mideed. Afterwards, the son died and he again slept with his wife, Bathsabee, who conceived and gave birth to a son and he named the child Solomon."

This incident has been narrated in detail in this chapter. This incident implies that :

1. Sexual intercourse with another wife was not illegal during the time of Hazrat David (AS) and getting son without marriage was also lawful.
2. To kill someone by conspiracy was not regarded as sinful act.
3. The Prophet has been censured for his misdeed. How such a licentious and treacherous action cna be true about a great Prophet upon whom a book has been revealed by God and the Christians also repose their faith in him. Therefore, how it can be believed to be the book of Allah ?

F. About Hazrat Solomon (AS), it has been said in verse no. 11 : 1-4 in the third book of kings :

Verse 1. "And king Solomon loved many strange women besides the daughter of Pharao, and women of Moab, and of Ammon and of Edom, and of Sidom and of the Hethites :

Verse 2. Of the nations concerning which the Lord said to the children of Israel : You shall not go in unto them, neither shall any of them come in to yours : for they will most certainly turn away your heart to follow their Gods. And to these was Solomon joined with a most ardent love.

Verse 3. And he had seven hundred wives as queens and three hundred concubines : and the women turned away his heart.

Verse 4. And when he was now old, his heart has turned away by women to follow strange Gods."

There is further mentioned :

8. "And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9. And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel who had appeared to him twice.

10. And had commanded him concerning this thing, that he should not follow strange gods : but he kept not the things which the Lord commanded him."

These verses imply that :

1. The Prophet can violate God's command.
2. The Prophet can indulge in fornication.
3. The Prophet can worship gods and goddesses (we seek refuge with God). The eternal truth is that a Prophet can never go stray, nor can worship gods and goddesses. They are the guide and ideal men. To worship idol and indulge in debauchery are grave sin on their part. It is proved from this that these stories were concocted. Some wicked and profligate persons fabricated these baseless stories. These can by no means be the book of God.

The Eighth Evidence

There are many obscene, misleading and evil things which are unbecoming to a book revealed by God. By these things, the soul instead of being purified, may further be defiled and vices and shamelessness will further aggravate. For example :

A. It has been said in the verse 42 : 14 in the book of Isaias :

14. "I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour : I will destroy and swallow up at once."

B. In chapter 23 in the book of Ezechiel, fornications of two women have been repeatedly mentioned. 1. "And the word of the Lord came to me saying :

2. Son of man, there were two women, daughters of one mother.
3. And they committed fornication in Egypt, in their youth they committed fornication : there were their beasts pressed down and the teats of their virginity were bruised.
4. And their name Oolla the elder, and Ooliba her younger sister: and I took them and they bore sons and daughters." It is to be thought whether writing such obscene things are becoming on the part of a Prophet.

C. There is mention in verse 3 : 1 in the book of Jeremias, 1. "It is commonly said : If a man put away his wife, and she go from him and marry another man, shall he return to her any more ? Shall not that women be polluted and defiled ? But thou hast prostituted thyself to many lovers : neverthless return to me, saith the Lord and I will receive thee." Here, though the intention is here good, but the language is obscene and filthy which should not become the language of a Prophet.

D. In the book of Isaias, it is said in the verse no. 23 : 17-18. 17. "And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic : and she shall commit fornication again with all the kingdoms of the world upon the face of the earth. 18. And her merchandise and her hire shall be sacrified to the Lord : they shall not be kept in store nor paid up : for her mechandise shall be for them that shal dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance." Here it is said that the income from trafficing become pure in the way of God i.e. clothing and consumption for piousmen become lawful. What a grave and a audacity!

E. In verse 23 : 19 in the book Ezechiel, it is said. Discovered her grave : and my soul was alienated from her as my soul was alienated from her sister.

19. For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.
20. And she was mad with lust after lying with them whose flesh is as the flesh of asses : and whose issue as the issue of horses.
21. And thou hast renewed the wickedness of the youth, when thy breasts are pressed in Egypt, and the paps of thy virginity broken."

F. There is in the book of Psalms and verse no. 4 : 10, "How fair is my love, my sister, my spous! How much better is thy love than wine! And the smell of thine oinments than all spices." Such amorous talks ugly examples and comparisons which have been mentioned in those Psalms can not be the word of any Prophet. It is a matter of great wonder, how the priests can read those shameful things!

In fact, such type of obscene language, sexual exciting sentences and shameful discourses are found in the Old Testament. If a neutral man thinks over these books with an unbiased mind, he will certainly say that these books cannot be the books of pious and holy Prophets and can by no means be worthy of being God given books.

The Ninth Evidence

No correct information could yet be ascertained about the writers or authors of the books of the Old Testament. Who wrote those books and when ? Opinions widely differ on these points. This proves that these are not the books of the Prophets, rather the baseless stories heard from the people, traditional customs and discourses were knit together and compiled as the book of God by relating with the names of the Prophets. Nobody could prove the authenticity of the Old

Testament even today. The famous priest Alexander Keeds says about the Old Testament. "It appears to me three clear truths (about the Old Testament).

1. It is certain that the Old Testament has not been written by Hazrat Moses (AS).
2. It has been written by somebody of the Canaan or Jerusalem much after Moses (AS).
3. It can not also be written before Hazrat David (AS). It has probably been written five hundred years later than Moses (AS).

Therefore, it will appear to every intelligent and unbiased man that it is unfounded and a lie to call the Old Testament as the book of Hazrat Moses (AS). (The Preamble of the Haqqani Interpretation of the 'Quran and Bible Se Quran Tak', Vol. 1).

The Book of Hosea

There are wide differences of opinions about this book. Somebody says that this book has been written by the Prophet Hosea himself. According to Dr. Light Foot it has been written by Phinehes and according to Calvin by Esdras. Where as, according to Dantal it has been written by Samuel and according to Dr. Henry Wancot by Jeremias. But there is a difference of 850 years between Hosea and Jeremias. It appears from this differences of opinions that there is no definite Evidence at all about the writer of this book. (The Preamble of the Haqqani).

The Judges

Differences also exist about the book of Judges. According to some, it was written by Hischio, according to otheres by Jeremias, whereas some others say by Esdras and also by Phinehes. Whereas the span of time between them two was 900 years. That is why, the Jews do not agree with these opinions.

On the other hand they suppose that it was written by Samuel. (The Preamble of the Haqqani and Bible Se Quran Tak).

Therefore, how the book, about which there are so much differences of opinion about the authors and the time, can be believed to be true ?

The Book of Ruth

There are also various opinions about the book of Ruth. Some people hold that it was written by the king of Hiskio. So it is not the book of God, there arises no question at all. Again, some people say that it was written by Esras but the Jews and the Christians say by Samuel. Catholie Herold in the 7th volume of his book and at page 205 writes that the book of Jona is nothing but a book of stories i.e. the facts of these two books are false and baseless, not the books of God at all. (The preamble of 'Haqqani and Bible Se Quran Tak', Vol. 1).

The Book of Nehemias

There are also differences of opinions about this book. Many people say that it was written by Nehemias. According to St. Epifenies and Crijstam it was written by Esdras. However, in the begining of this book, the king of Jehemias wrote about himself in verse 8:9, it is found, "And Nehemias (he is Athersatha) and Esdras the priest and ascribe, and the Levites who interrupted to all the people, said." From this verse, it is understood that this book was written neither by Nehemias nor by Esdras, rather some one else has written it.

Besides, in this book, there is mention of the Persian king Dariyus. Whereas, Dariyus ruled after one hundred years of the death of Nehemias. In the face of such complicacies, the Christian regard the story of Darjyus as interpolated. (The Preamble of 'Haqqani and Bible Se Quran Tak', Vol. 1)

The Book of Job

This book has seriously complicated the situation as twenty four types of inconsistencies are found in it. St. Mechailes, Smaller and Stak say that Job is an imaginary name and all stories are false. There are differences of opinions even among those who believe that there was Job truely. Some people say that he had appeared even before Hazrat Abraham. Some others say that he a contemporary of Hazrat Moses (AS) and others regard him as a contemporary of Judges. Yet another group of people hold that he was a contemporary of Jacob, whereas, there is still another opinion that he was a contemporary of Nabuchodonosor and according to some other people... he came during the Persian king.

Therefore, it is proved that there is no certainty about the time of his advent. Opinions vary widely. Similarly, various opinions prevail about the writer of this book. According to some, it was written by himself. Some people hold that it was written by Moses (AS), according to some others else, Hazrat Solomon (AS), according to others by Isaias (AS) and by Ezechiel. Another opinion prevails in former of its being written by Esdras, and also by Elihu i.e. nonymons. In fine, there is no correct opinion about the actual writer of this book. Therefore, this book is really baseless (the Preamble of Haqqani)

The Book of Psalms

This is the book of devotional hymns. There are also diversified opinions on it. It cannot be said, with any definite proof, "Who is its writer ?" Or when it has been written ? For this reason wide differences prevailed among the earlier Christians. Mr. Arijan Crijstam and Augustine held that the entire book was written by Hazrat David (AS). On the other

hand, persons like Meleri, Jerame and Eusebius reject this opinion. Mr. Hoorn says that the first view is definitely wrong. Again, some others hold that it was written during the days of Machabees. But this is also not true. Mr. Comathe says that only 45 Psalms are written by Hazrat David (AS), the remaining by others. On the other hand some people say that Hazrat David (AS) did not compose a single Psalm, he only compiled those and those Psalms are of Adam, Abraham, Moses, Asoph, Hemon, Jonathon and three sons of Corehe. These Psalms were composed by them.

According to another opinion, the friends of the king Hisqui composed these Psalms during his time. Again, some others opine that this book was not composed by any Prophet, rather some unknown person composed these Psalms and circulated in the name of the Prophets. But, in the present Bible, there are 150 Psalms. Each of these is called Psalm. The name of the composers are written at the top. Again in case of some Psalms, the name of the composers is not found. Of these Psalms, Hazrat David (AS) composed 71. Asophe composed 12, the sons of Coreh composed 11, Moses (AS) 10, two Psalms of No. 72 and 127 were composed by Hazrat Solomon (AS), no 88 by Heman, 89 by Ethon or Jithun and more than 30 are written by anonymously. (The preamble of the 'Haqqani and Bible Se Quran Tak'. Vol. 1). Therefore, it is convincingly proved that there is no ground to believe that the Old Testament is the book of Hazrat David (AS).

The Book of Proverbs

There are extensive differences of opinions about this book. Some people hold that this entire book has been written by Hazrat Solomon (AS). But this is a false opinion. Because, the language which has been used in the preamble of this book proves that this book was not written by Hazrat Solomon (AS).

Again, in chapters 30 and 31, it has been clearly mentioned that these two chapters were written by two other persons. For example in chapter 30, these is written, the words of Gatherer the son of Vomiter and in chapter 31, it is written "the words of king Lamuel. The vision wherewith his mother instructed him." In the beginning of the chapter 25 it is found." These are also parables of Solomon which the men of Ezechias, king of Juda copied out." Besides these, there are five more chapters which were written 270 years after the death of Hazrat Solomon (AS). Some people say that Lamuel is the surname of Solomon (AS). This is quite false. Mr. Holden seriously opposed this view and proved that Lamuel was never Solomon. ('Bible Se Quran Tak', Vol. 1)

Therefore, the originality of this book is not proved and there is no consensus about its authenticity.

The Book of Ecclesiastes

There are wide differences of opinions about this book also, some people hold that Hazrat Solomon (AS) is the author of this book but according to some others, it is Isaias who is its author. The Priests of Talmud say that it was written by Ezecehias. Corodotes says that a man named Zarodobel wrote this book for his son Abihud. Zarkil says that it was written during the reign of king Anticus. At first, the Jews rejected the book as the book of God and later on, they themselves again included it in the Bible. In short, no accurate information could be arestained about this book ('Bible Se Quran Tak').

Solomon's Canticle of Canticles

There are many comments about this book. Many Christians hold that it was written by Solomon. In the titles of the Indices in the present Bible the name of Solomon is found there. But according to Dr. Kinicut and a few others of the later period, it

is totally unfounded and baseless to say that it was written by Hazrat Solomon (AS). Because, this book has been written much after his death. St. Thoodtian has severely criticised this book and the book of Job. 'Himon' and 'Leklark' rejected the authenticity of this book. Viston says that there are amorous hymns in it and these should be omitted from religious books. Smaller says that this book is false and concocted. Ward Catholic says that Kachleccers decession was that this book should be omitted from the Old Testamnt; because, obscene hymns are available in it ('Bible Se Quran Tak').

It is now proved that this book is not authentic. In the above discussions, a short introduction has been given as regards some books. Similar views are found about each book. Nobody could place any proof even today about the authors and the time of writing these books.

Therefore, how it can be said that these are books of God ? This is why, finding no other way the Priest Mr. pffander in his book, 'Mizanul Haq' writes that the writers of a few books of the Old Testament though are yet unknown, but by the evidence of Hazrat Jesus Christ and those proofs which are available in the books of Isnad (i.e) other related books), those books can be believed to have been written by inspiration (vol. 1, Chapter-3, page 59). Similarly pffunder admits in his book, 'Mubahachai Deen' that he does not know about some books, by which Prophets those were written (the preamble of Haqqani). Here Mr. pffander first admits that he does not know about the writers of some books, but later referred to books of Isnad (related books) only to create creditibility in the books. Actually, it is impossible on their part to prove convincingly the authenticity of the books of Bible upto Jesus Christ. Therefore, his above assertion is nothing but a pretext.

Chapter-2

The New Testament (Inzil)

In the beginning of this book, it has been said that we have faith in those two great books which God has revealed to Hazrat Moses (AS) and Hazrat Jesus Christ (AS). But at present there is not a single copy of the original books of the Old and new Testaments in the world and those which are available in the printed form are adultered, interpolated and altered. These books cannot be believed to be the original books of God. In the first chapter, the concoction and interpolation in the Old Testament have been discussed in detail. However, it is learnt about the Old Testament that Hazrat Moses (AS) had handed over to the Levited something in writing which was preserved in the ark. For example, it has been informed in the verse 31:24-26 of the Deuteronomy :

24. "Therefore after Moses (AS) had wrote the words of this law in a volume and finished it.

25. He commanded the Levites who carried the ark of the covenant of the Lord, saying :

26. Take this book and put it in the side of the ark of the convenant of the Lord your God." It is proved from this that Hazrat Moses (AS) had written or compiled something and gave it to the Levites. Though in later period, the priests had altered and distorted the Bible by intermingling the false with the right.

But as regards the present Bible (New Testament), there is no such hint even about Hazrat Jesus Christ that he has written this nor was it written during his lifetime nor can it be said that it was revealed to him. Though Qura informs us that a book

named 'Inzil' was given to Hazrat Jesus Christ. However, all the books which are seen in the present New Testament were written by some people after Hazrat Jesus Christ was lifted up to the heaven. In these books, the writers put down his advices and miraculous activities and began to propagate those as were written by Hazrat Jesus Christ. This is why, there exists a great difference in the opinions about the present Bible. Hence, it cannot the believed to have remained intact without distortion. There are many proofs behind this contention. A few proofs cited below from which the readers will be able to form a first hand idea.

The First Evidence

How many books are there in the New Testament and what are those ? There are many differences in opinions on this point. Because Jesus Christ had twelve disciples and Apostles. Most of whom did not compile any Gospel but some of them wrote Gospel. These twelve disciples are 1. Simon, known as Peter, 2. Andrew, brother of Peter, 3. Jacob, son of Zebedee, 4. His brother John, 5. Philip, 6. Bartholonea, 7. Thomas, 8. Mathew the publican, 9. Jacob, son of Alpheus, 10. Thoddeus, 11. Simon of Canaan and 12. Juda of Iscariot who handed Jesus Christ over to the enemies.

Jesus Christ appointed these twelve apostles to preach religion among the children of Israel. The Gospels of all of them are not found in the present New Testament. But, in addition to the Gospels of some of them, there are in it, the Gospels and Epistles of some other Apostles (Mathew 10:2-5, Mark 3:16).

The Christians of present time do not differ with the twenty books, which have found place in the modern Bible. These books are :

1. **Gospel of Mathew :** Events in it has been written in the style of History from the birth of Jesus Christ to his ascendancy

to the heaven. However, there are some injunctions on law and regulations. Mathew worked as a publican to collect toll at a town of Capharnahum in Philistine. He was killed, but nothing is known about the date and place when and where he was killed. His Gospel is believed by the Christians as the oldest one.

2. **Gospel of Mark :** Disciples of Peter, Mark did not see Jesus Christ. In the first epistle of Peter, he has been mentioned as his son.

   Mark was an inhabitant of Rome. He wrote the life history of Jesus Christ only by hearing from others. Perhaps it was first written in Latin and translated into Greek and Syrian language later on. The Christians say that the Church of Alexandria was first established by him. He was killed in 68 A.D.

3. **The Gospel of Luke :** He is the disciple of Paul; even Paul did not meet Jesus Christ. He has narrated the events from the birth of John to the ascendancy of Hazrat Jesus Christ in May.

   In the beginning of his Gospel Luke himself writes, 2. "According as they have delivered them unto us, who from the beginning were eye witnesses and ministers of the word : 3. It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theopholus."

   It is clear from the above verses that he wrote the Gospel himself after enquiry. However, no correct information is available as regards his place of abode, his vernacular, and the time of his writing. He died about 70 A.D.

4. **The Gospel of John :** His real name was Habib, son of Zebedee, but he has been mentioned as John in the Bible. On the other hand, Yahiya has also been mentioned as John.

The difference is this that the Prophet Yahiya has been mentioned as John Muamad. There are in the New Testament, one Gospel, three Epistles and an apocalypse of St. John. John suffered the persecutions of the Jews throughout his whole life. He died about the year 100 A.D.

This Gospel has been written by him. In it the life and activities of Jesus Christ has been narrated. John himself said that it was written by him as its last sentence is as. "But there are also many other things which Jesus did: which if were written one by one, I think the world itself would not be able to contain the books produced by writting these." 21 : 25.

From the above verse, it is learnt that this book has been written by him. Besides this, many things were omitted, not written. This has also been stated in verse 20 : 30, "Many other signs also did Jesus in the sight of his disciples, which are not written in this book."

It is to be mentioned that these four Gospels are called Bible and infact, the term Gospel means their four books. It is also to be mentioned that 'Inzil' is not an Arabic word, it is a Greek term. In Greek, it is called 'evangel'. When transliterated in Arabic, it has become 'Inzil.' Its real meaning is glad tiding and teaching (Bible Se Quran Tak, vol.1).

5. **The Acts of the Apostles** : In this book, the history of the apostles, their miraculous actions and their travels have been narrated. But, who is the writer of this book, could not be ascertained. Probably, it has been written by Luke. Because, at its beginning Theophilus has been addressed an theophilus was the disciple of Luke. From this it can be supposed to have been written by Luke. Because, it has been said, "O Theophilus, the former treatise I made of all things

which Jesus began to do and to teach. Until the day on which giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up."

In it there are also 13 Epistles of Paul such as Epistles to the— 6. Romans, 7. Corinthians, 8. 2nd Epistles to the Corinthians, 9. Philipians, 10. Colossiuns, 11. Thessalonians (i), 12. Thessalonians (ii), 13. Timothi (i), 14, Timothi (ii), 15. Titus, 16. Philemon, 17. First Epistle of Peter 18. Galatians, 19. Ephesians and 20. First Epistle of John.

There are twenty books here in all and the Christians of today admit all these in one voice. Besides these, there are 7 more books which the earlier Christians did not accept, although the Christians of present time have accepted. These are :

1. The first epistle of Paul. He wrote this epistle to the Irians.

2. The second epistle of Peter.

3. The third epistle of John.

4. The third epistle of John.

5. The epistle of Jacob.

6. The epistle of Judas.

7. The Apocalypse of John.

These books are found in the Bible which is available in today's market. But, in addition to these, there were many other books among the Christians which have been destroyed. Because, it is found in history that sometimes, the priests used to hold council meeting and decided about some books which were to be admitted and which were to be rejected and ignored. As for example, in 325 AD, the priests, supporters of the powerful Emperor Constantine, met in the city of Nicea. After much discussion and debates, they declared all the books of the Old Testament as correct except the book of Esther and

all the books of the New Testament except the last seven. It is a matter of wonder that they did not take this decision on the basis of any enquiry, history or any proof, rather they accepted there as revealed books on the basis of lottery. They rejected those books which they considered doubtful.

Again, in 354 A.D. another council was held in the city of Ludes and they decided to add the book of Juda to the Old Testament and 7 books to the New Testament. But as they thought the apocalypse no. 7 doubtful, so they decided to replace it by the epistle of Jonas to the Hebrews. Then another council was held at the city of Carthes in 397 AD and it became known as Carthes committee. They recognised the decisions of both the earlier council and decided to add seven more books a new i.e. 6 (six) books to the Old Testament and 1 (one) to the New Testament i.e. 1. The book of wisdom, 2. The book of Tobias, 3. The book of Baruch, 4. The book of Ecclesiastes, 5. The books of Machabees and 6. The books of Machabees. These six books were added to the Old Testament and the seventh the apocalypse of John was added to the New Testament. Then, three more councils were held at Torlu. Florence and Traunl. All these councils recognized all the decisions of Carthes committee.

Thus the Christisns held council meetings repeatedly and compared and verified the books, sometimes added to, something omitted, sometimes altered and interpolated according to their will. Thus they continued for twelve hundred years and then the protestants made their advent and they rejected the seven books which were added to by the Carthes committee.

It is to be mentioned here that the Bible available in the Indo-Pak-Bangladesh sub-continent are printed according to the protestant cult. This implies that the Bible of the Catholics

would certainly be different from it. As a matter of fact the Priests tempered with the Old and the New Testament i.e. the Bible according to their whim; when willed added to and when they willed omitted from the Bible. This is what they did. Therefore, how these books can be believed to be revealed by God ? (Haqqani Interpretation of the 'Quran and Bible Se Quran Tak', Vol. 1).

The Second Evidence

It has already been said that a book was really revealed to Hazrat Jesus Christ (AS) and there is hint about it in the Bible also. For example, there is in the verse of Mark 16:15 "And he said to them: Go ye into the whole world and preach the Gospel to every creature." It is apparent from this that there was a Gospel at the time of Jesus Christ and he commanded to preach that. Similarly, in the epistle of Paul to Galatians, it is said in the verse no. 1:11-12 "For I give you to understand, brethren, that the Gospel which was preached by me is not according to man. For neither did I receive of man, nor did I learn it; but by the revelation of Jesus Christ."

Similarly in verse no. 1:6-8 it has been said, "I wonder that you are so soon removed from him that called you unto the grace of Christ unto another Gospel; which is not another, only there are some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema."

It is also clear from this that there were some more Gospels at the time of Paul and these were prevalent in the society. But he invited people to only one Bible. Similarly, in the epistle of Paul to the Galatians in the verses 2:13-14 it has been said about the accusation of Barnaly, the apostle. "13. And to his dissimulation the rest of the Jews consented, so that Barnabas

also was led by them into that dissimulation. 14. But when I saw that they walked not uprightly into the truth of the Gospel." It is clearly understood from this that Hazrat Jesus Christ had a Bible to which St. Paul hinted, though his claim to this is not true.

There were some more books in the Bible. Quest is that whether the Gospels of the present Bible are the same which are in the original Bible ? It can, however, be asserted with certainty that the New Testament which are found in the present Bible are not those which were revealed to Jesus Christ. Because among the writer of the four books of the new Testament, Luke and Mark did not meet with Hazrat Jesus Christ at all. Rather Luke is the disciple of Paul and paul himself did not get the association of Jesus Christ. Mark is on the other hand, the disciple of Peter and Peter is the disciple of Hazrat Jesus Christ.

Therefore, the Gospel written by Mark and Luke were not written by the disciple of Jesus Christ, but were written by the disciples of the disciples of Hazrat Jesus Christ. So it would be quite unreasonable to say these books as the New Testament (Inzil) of the Hazrat Jesus Christ. What the disciples of the disciples of Hazrat Jesus Christ heard from their teachers, they simply compiled those. These are not actual 'Inzil', there is no trace of revelation at all. This is apparent from the preamables of these books. These Gospel have been written in the style and technique of writing which a historian follows while writing history of some former great man.

Mathew and John are among the apostle of Jesus Christ. But no Gospels are available from this apostle who were superior to them. What Mathew and John have seen or heard or learnt from others about the past events of history. They have compiled those, according to their will from the point of view of history.

In addition to these, they have also gathered some facts from the Old Testament and other books. It is therefore, natural that there might have some errors.

This is why, these four 'Inzil' (book of New Testaments) are not the Inzils of Jesus Christ. On the other hand Paul claims that he had with him another Inzil separate from those four. He claims that the Inzil which he had with him were not composed by men and other 'Inzils' are man-made. Paul himself said that there were many men even at that time to distort the Inzil and many people had begun to preach in the society by writing distorted 'Inzil'. Hence, Paul warned people to careful of those distorted Inzils. This makes it also clear that the four Inzils are not the Inzil of Hazrat Jesus Christ.

Not only that, the Christians themselves admit that from the first century AD to the fourth century AD more than a hundred Inzils were compiled. Mr. Henry Wascot, Dantoly and Chorbment the commentators of Inzil admit that many more Inzils were written on that time. The Hisrorian Moshin says that besides our Inzils, the Nasirias and the Hebanias—these two communities had with them another 'Inzil' about which there is difference of opinions among the Priests. According to the historians about 130 'Inzils' were compiled at that time. Upto the 4th century AD, there were 21 such 'Inzils' which are believed to be true and are widely prevalent in the society as the revealed book.

At the Nasiria conference of the year 325 AS only four 'Inzils' were selected as accurate and all other Inzils of the time were rejected as untrue and banned from the Church except these four. Along with these the Inzil of Barnabas was also banned. But in the 16th century an old copy of the banned Inzil of Barnabas was found in the Library of the famous Pope Skits. By reading this old copy the Priest Flammar Inu learnt the good

tiding about the advent of the great Prophet and found his name 'Ahmed' in clear language. Then he himself accepted Islam when he learnt the declaration of the Unity of God as against Trinity and also about Jesus being the servant of God instead of being himself God.

This copy was translated into Arabic by an Egyptian Christian Dr. Khalil Sa'adal. Similarly, another copy of it is also found in the nineteenth century in 'Vatican' the famous library of Europe. Some additional topics are found in it beside those are seen in the four Inzils. Similarly, there was another famous 'Inzil' known as 'Agentices Inzil' which is now vanished. ('Kasasul Quran', Vol. iv).

As a matter of fact, neither of the four Inzils is the Inzil of Jesus Christ. These were written much after his ascension in the heaven. In addition to these, there were many more Inzils which have been rejected and banned. As a result of the banishment of the original Inzil, these fake Inzils were composed. All these are false and distored.

The Third Evidence

There are wide differences in opinions about the time of writing the four Inzils in the New Testament of the Bible. Mr. Horn in his commentory (chapter 2, part 2 and vol. 4) writes that the time of writing the present Bible is indefinite. Because, the Inzil of Mathew has been written, perhaps in any of the following year as 37-38, 42-48, 61-64 and the Inzil of Mark in any year from 56 to 65 AD.

However, more probably, it was written in any year from 60 to 63 AD, whereas the Inzil of Luke has been written in either of the following year as 53 or 63 or 64 AD. The Inzil of John was written either of the following year as 67 or 68 or 97 or 98 AD. It was found that not a single Inzil was written before the year 40 AD. After the ascension of Jesus to the heaven, the

compiling of Inzil was started amidst wide differences of opinions. But St. Paul rejected all these Inzils. How can therefore, these Inzils be believed to be the book of God.

The Fourth Evidence

What were the languages of these Inzils ? Where are these books written ? Who were the actual writers of these books and what were their life-sketches ? There are great differences of opinions about these aspects. Hence, it is assumed that the Inzil was revealed in a particular language. Next it was translated into various languages. The historians think that it was revealed in Hebrew language. Because, the writers of these four Inzils were Israelis and their mother tongue was Hebrew.

The Inzil of Mathew

About the Inzil of Mathew Lord Nor in the second volume of his book (p. 574) mentioned three opinions of Mr. Urzon and proved that it was originally written in Hebrew and Mr. Horn in his book of commentary, vol. iv, expressed various opinions and finally said that Mathew first in the kingdom Juda composed this book in Hebrew from the year 37 to 39 AD and in 61 AD it was translated in, Greek from Hebrew.

The famous priest Georgis Jubn Fatbi Lubnani writes in the book that Mathew wrote this book in Hebrew in 39 AD at Jerusalem. Similarly, Mr. Aeronimus says that wispions in his history has mentioned that Greek rendering of Mathew is not his language in actuality. From this it appears that originally Mathew was in Hebrew language. When Mr. Bainus intended to come to Judia with a missionary zeal, then he had found a reserved copy of Mathew in Hebrew in the Kaisor Library of Alexandria. But at last this copy also vanished (Kasasul Quran, vol. iv).

However. at present there is nowhere in the world any copy of Mathew in Hebrew. But those available were first translated

into Greek. The Priest pffander in his book, 'Ikhtetami Mubahachai Deeny' (p. 37, published from Akbarabad in 1855 AD) writes that transliteration was done by any of the devotees of those apostles, but the Mathew in Hebrew has been out of trace for a hundred years and who was the man that translated the Mathew first in Hebrew or what was his ability, integrity and the sense of responsibility ? Or whether it was the unadulterated transliteration of the Hebrew Mathew or it was a separate book, again whether the transliteration was correct or erroneous and if erroneous where and how many errors were there ? There is no solution of all these questions. It has become very tough to asertain the correctness of the transliteration in the absence of the original Hebrew text. This is why Dr. Willian and Unitrin community regard the first and the second chapters of Greek Mathew as quite forged and false. It is understood from this that the book Mathew which has been transliterated in Greeks is quite doubtful.

Inzil of Mark

It is composed by Mark. His life story is still unknown to the Christian. However, it is known that he was a Roman and disciple of Peter. The famous scholar Goamong in his book, 'Maruzul Akhba Fi Tarzimil Abrar' said Mark was a Liute Jew and disciple of Peter. When the Romans accepted Christianity and there was a demand for Inzil, he wrote this Inzil. In 68 AD he was killed in the Jail of Alexander. In the book 'Murshidut Talibeen' at p. 170 it is found that Mark compose this Inzil in 61 under the supervision of Peter.

As a matter of fact Mark wrote this Inzil by collecting the birth and life histrory of Jesus Christ from Peter and other apostles and he composed it in Latin at the city of Rome. Next it was translated into Greek. But no copy of original Latin has yet been found. Therefore, many questions may also arise here

like Mathew. On the other hand, he collected good tidings (Gospel) from Peter and Paul but did not mention their names anywhere. So, it is not impossible that what truths Mark got from the apostles, he might have mixed some falsehoods with that. This is why, he might not mention their names from whom he collected information. So, there is wide scope of doubt at the very basis of this Gospel.

Gospel of Luke

This is composed by Luke. There is also a great difference of opinions about this Inzil. The difference of opinions about its truth and authenticity is much wider than that of Mathew. In the first volume of the book 'Al Faruq Bainal Makhluq wal Khaliq' the writer cited the opinions of some Christian scholars and proved that this was book of God nor a revealed one. Similarly Mr. Godle in his book 'Ilham' says that this is not a revealed book. He explained its cause and said that in the beginning of this Gospel Luke wrote that he himself composd this Gospel as a means of writing letters to his disciple Theopaul. He did not see Jesus Christ himself, rather he is the disciple of Paul; but there is no solution of the questions—where was his abode, at whose hand he accepted Christianity, when he composed this book and what was its language ? According to many Christian scholars the Gospel of Luke was composed after the Gospel of Mark was written and also after the death of Peter and Paul (Kasasul Quran, Vol. iv).

Therefore, it can by no means be accepted as the Inzil of Hazrat Jesus Christ or revealed book. This is why, the early Christian scholars said that at the beginning of the Inzil there are two such chapters which were added to it later on. The Gospel of Luke which is formed with the Marsun community does not contain these two chapters. Mr. Akarn says that verse from 43 to 47 of the chapter of 22 were added to it later. He

says further that those verses which have been written on miracles in the form of poems contain false and exaggerated descriptions. This has made it impossible to differentiate the truth from the falsehood. Mr. Kali Misich says that the Gospel of Luke contains 20 topics more than that of Mathew. (Kasasul Quran, Vol. iv)

So it can be said with certainty that this Gospel is by no means a revealed book nor written by an apostle.

The Gospel of John

Generally there is a confirmed faith among the Christians that this Gospel was compared by John who was the favorite disciple of Jesus Christ and the greatest of his 12 disciples. But Gorgich Zubn Lubnani says that when Shirnituch and Bichun and their group began to propagate against the Lordship of Jesus Christ and that he was simply a man, born in the womb of mother Mary, there in 96 AD a consultative meeting of the senior Priests was held and they approached John and requested him to write the miracles of Jesus Christ and what he knew about him beside those available in the other Gospels with particular stress upon Lordship; so that their hands are strenghtened against the propaganda of Shirnituch and other groups. Then John could not ignore their request and wrote this Gospel (Kasasul Quran, Vol. iv)

From this, it is realized that this has been composed by John. But it is also apparent that this was written with a particular intension and it is also proved that this is not the true and original Inzil. Moreover, many Christian scholars say that this Gospel was not composed by John. For example, in the seventh volume in his book, catholic 'Herald', (published in 1844) writes under reference to Prof. Lin that the Gospel of John, from first to last was written by a student of Alexandria.

Similarly, Mr Barthsinidar says that the Gospels epistles of John were written by John, the disciple of Jesus Christ, rather at the beginning of the second century AD, some one composed this Gospel and propagated in the name of John.

The well known Christian scholar 'Crubtich' says that this Gospel was first composed with the first twenty chapters and after the death of John, the 21 chapter was added to it by the priests of Ifsus Church. (Kasasul Quran, vol. iv). Again, some other people also say that 'Aarinuch' the student of Pulicarp who was the disciples of Jesus Christ write this Inzil and preached in the name of John. (Inzil-Maqaddas ...)

This is why, there is no concensus of opinion among the Christians about its writers and the time of its writing. How, therefore, it can be said to be the book of God, revealed by him? From the detail analysis above, it became very clear that the four Inzils, in fact, are not the Inzils of Jesus Christ, and hence, can by no means, be accepted those as the book of God.

The Fifth Evidence

It is found in history that the Chriscians were persecuted in many ways in the first and the second century AD. The followers of Jesus Christ were poor and almost all of these who accepted Christianity later on were also poor, weak and destitute. The Jews are naturally enemies and the state power was also in their hand. As a result, if any apostle went any where to preach religion, serious calamity came down upon him and there was wide spread conspiracy to exterminate him. First in 64 AD the king 'Nirod' started to church the Christians and in this campaign Peter and many other people were killed. Next, the king Chuchia also made similar campaign and at this time, the apostle John left the country. Then the 'king Turzan' contunued anti-Christian campaign for 18 years.

Similar campaign of Christian destruction were conducted repeatedly. They were also finished by conducting purging

campaign for ten times. For long 300 years, this dangerous campaign of their destruction had been continued unabated. During these campaigns, the churches were always destroyed. If any copy of Inzil were ever found anywhere, the enemies burnt it to ashes. During that time, neither paper nor printing machine was invented. There was a system of a particular type of handwriting and if a copy of Inzil was prepared by this process, the enemies searched it out and burnt it to ashes. On the other hand, there was no memoriser (Hafiz) of this religious scripture nor was it possible at that time. For this reason, whatever they had, put it down and by this way compiled the Inzil and preached the same.

This is how, different Inzils were composed and as a result up to 325 AD more than a hundred Inzils were in vogue in the society. Out of these Inzils, the committee of Nasiria accepted only four and rejected all the rest. In fact, there was neither religious sanction nor historical background behind this action. It was settled only by lottery. Hence, it is too clear, like day light, to accept their as revealed books. Again a Jew like Paul Became Christian only under disguise and many false and baseless sermons interpolated into the religious scriptures only to destroy Christianity by conspiracy and also by darkening the actual teaching of Jesus Christ with falsehood. The present Christianity is based upon this type of Inzil and how it cna be believed to be true ?

The Sixth Evidence

A book can be said to be the book of God only when its writer or author himself will be a Prophet or messenger of God and he will declare that he has got it from God. Besides this, if any one writes something according to his own liking, it cannot be said to be a heavenly book. If it is judged and analysed from this point of view, it is found that none of the writers or composers of the Gospels of the New Testament was a Prophet.

Secondly, the life stories and events of these books have been written from historical perspective. There is not a single symptom of being written as a book of God.

Thirdly, there cannot be any error and even doubt of error in the heavenly books. Whereas various kinds of mistakes and errors are there. For these reasons, these books cannot be believed to be the heavenly books. Among the writers of the Gospels, it is prophecy in the Old Testament about them and Jesus Christ himself did not declare anything about their Prophethood. They did not meet Jesus Christ. They were disciples of Jesus Christ and even the twelve apostles did not recognise any of them as Prophet. So it is not possible to repose faith in them as Prophet.

On the other hand, the Christians do attach any value to the miraculous events. For example, it is said in the Mathew 24:24, "For there shall arise false Christ and false Prophets and shall show Great signs and wonders, in so much as to deceive (if possible) even the elect." It is understood from this that miracles may come to happen even from the false prophets. For these reason one cannot be believed to be a Prophet only on the basis of their miracles. Even then, nothing sort of miracle occurred from them.

Besides, there is no mention that they were great, rather it is clear that as disciples of Paul they were not truthful. Because, Paul himself interpolated the doctrine of trinity in the Christianity and thereby presented the creed of the Christian religion and branded the religion of Moses as weak and useless. As for example, there is in ten epistle of Paul to the Hebrews in the verse 7:18, "There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness there of." Moreover, according to Paul, he who would believe in any other Inzil except that of his, is a cursed. On the other

hand, the Inzil which was with Paul is out of trace now-a-days. Therefore, so long the propheghood of Paul and that of his disciple i.e. Mark and Luke is not proved, their Inzils and the epistle of Paul can by no means be believed to be revealed book.

Though Mathew and John are regarded as apostles, yet there is no proof that they were prophets. There is no prophecy about their Prophethood. Besides, Jesus Christ also did not declare them to be the Prophets. Moreover, no miraculous thing was done by them. Even, if any miraculous thing manifested from them, yet it could not have been acceptable. Because Jesus Christ himself says (and it is) in the Mathew, verse no. 7:22-23. "Many will say to me in that day : Lord, Lord, have not we prophesied in thy name and cast out devils in thy name, and done many miracles in thy name ?

23. And then will I profess unto them : I never knew you : depart from me, you that work iniquity."

This implies that false apostles and false Prophets will come out and Jesus himself will not recognise him. Besides, Mathew himself in his verse 24:24 has clearly warned against these false prophets and their miraculous activities. Therefore, if any prophethood is claimed on their part they would be rejected as false prophets. So the Inzils composed by them cannot be the revealed books. That they composed the books by hearing is known from the preambles of the books. This is why, each Inzil has been Christened after its composer, not as Inzil of Masih.

The Seventh Evidence

In all these books and Gospels, there are many errors and mistakes and opinions differ on them and from these, it is proved that these are not books of God. As for example :

1. In the Gospel of Mathew, the genealioy of Jesus Christ has been narrated, but a few mistakes are seen there. In the verse no. 1:17 it is said. "So all the generations from

Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations : and from the transmigration of Babylon to Christ are fourteen generations." But here the names mentioned from transmigration to Babylon up to the Christ are found 12 names, but by no means counts 14. Because, the transmigration to Babylon began with Salathiel, son of Jechonias and ended with Joshef. Here are also twelve generations and if Jesus is counted, it become thirteen. But in this generalogy Joshef should not be circulated. Because, Jesus is not the son of Joshef. So even if Jesus is taken in account, it becomes only twelve generations, not fourteen generations at all.

2. Jechonias has been mentioned as the son of Josia, whereas in the first paralipomenon of the Old Testament verse no. 3:16, it is shown that Joakim is actually the son of Josia, and Joakim's son is Jechonias.
3. Sarubbabil has been mentioned as the son of Salathiel, whereas in the first paralipomenon of the Old Testament, verse no. 3:19, it has been said that Sarubbabil is the son Phadaia. Phadaia is the son Salathiel.
4. Fourteen generations have been mentioned from Solomon to Jechonias whereas in the paralipomenon, verse no. 3:10, there are in this genealogy mention of 18 persons. Here Ozias has been mentioned as son of Joram and Joatham as son of Ozias. On the other hand, in the Old Testament, it is mentioned that Joram's son was Ochozias of whom was born Joas and his son was Amasias, his son Azarias and Azarias son was Joatham. Here it is found as additional and the name of Azarias has been changed into Ozias. Therefore, either Mathew is wrong and the Old Testament should be

taken as wrong. But Christians believe those as revealed information. Therefore, what has been said here is wrong.

5. It is said in verse no. 23:2-3 of Deuteronomy, 2, "A manager, that is to say one from of a prostitute, shall not enter into the Chruch of the Lord, until the tenth generation, 3. The Ammonite and the Moabite, even after the tenth generation shall not enter into the church of the Lord for ever." It is learnt from above verses that a son of a prostitute shall not be able to enter the church before tenth generation is passed and the Ammonite and the Moabite shall never be able to enter into the Church of the Lord even if the tenth generation comes to an end. Whereas it is known from the genealogy of Jesus Christ which has been given the Gospel of Mathew that several bastard sons entered into the Church of the Lord. For example, in the chapter eleven of the second book of Samuel, it is said, that David (AS) fornicated with the wife of Urias and she gave birth to a son whose name was Solomon (AS). Similarly in the first chapter of the Gospel of Mathew, it has been described 5. "Oleed begot Jesse, 6. And Jesse begot David, the king. And David the king begot Solomon, of here that had been the wife of Urias. And Solomon begot Roboam." Again it is found in the same chapter 3. "And Judas begot Phares and Zara of Thamar." The names of the above person have got place in the genealogy of Jesus Christ and whereas, they are bastard sons. Because, both the Moalites and Ammonites are the descendants of the two bastard son of Ruth (AS) (The book O Genesis 9:37-38).

6. The genealogy, which has been mentioned here, may be the genealogy of Josheph, not the genealogy of Jesus. Because, Joseph is not the father of Jesus Christ and Mary is not Joseph's daughter. On the other hand, if it is accepted that

Mary was betrothed to Joseph, but it was known before thay cohabilted that Mary had conceived, as it is found in the verse 1:18 of Mathew: Therefore, to consider Jesus Christ as the son of Jeseph and include him into his generalogy is absolutely wrong.

7. The Christians regard Jesus Christ as the son of God, then is it not unwise to include his name in the genealogy of another man ? He is not begotten by any man. It is proved from this that there is a grave mistake in deserving his genealogy. It is therefore, not a reliable book.

In the Gospel of Luke, verse no. 2:1-6, there is 1. "And it came to pass that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. 2. This enrolling was first made by Cyrinus the governor of Syria. 3. And all went to be enrolled, every one into his own city. 4. And Joseph also went from Galilee, out of the city of Nazareth into Judee, to the city of David which is called Bethelham : because he was of the house and family of David. 5. To be enrolled with Mary his espoused wife, who was with child. 6. And it came to pass that when they were there, her days were accomplised that she should be delivered."

The above description is totally wrong. Because, Cyrinus became the Governor of Syria fifteen years after the birth of Jesus Christ. Therefore, the information of Mary's conception at the time of enrollment during Cyrinus governorship cannot be true. On the other hand, it is found in the Gospel of Mathew, verse no. 2:2 "Jesus was born in Bethelham of Juda in the days of king Herod." Whereas, during his lifetime, Syria did come under the rule of Cyrinus. Therefore, this verse also proves that the information which has been mentioned about the birth of Jesus Christ during the rule of Cyrinus is also wrong. Similarly, there are many such facts which, if enquired into, would be proved to be wrong.

For these reasons of wrong informations those books cannot be accepted as the God given book.

The Eighth Evidence

In these books, there are many such thing/topics which are not acceptable from the point of view, logic and history. It is unbecoming to include the myths and stories in the religious scriptures. For example, in the Gospel of John, verse no. 27:45-53, it is said that Jesus Christ cried out loudly after his crucification and surrendered his soul, the veil of the temple of Jerusalem turned into two pieces from top of the bottom, there was earthquake, the mountains cracked, the graves became open, the corpes of the pious men rose up from the graves and entered into the city and many people saw them. Here is in the Gospel of Luke, verse no. 23:44-46— 44. "And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. 45. And the sun was darkened and the veil of the temple was rent in the midst. 46. And Jesus crying with a loud voice, said : Father unto thy hands I command my spirit. And saying this, he gave up the short." There is in the Gospel of Mathew, verse no. 2:9, "And behold the star which they had seen in the east, went before them, until it came and stood over where the child was." Such cock and bull story is not found in the history of the then world and this is also not reasonable. From all these unlikely description, it is porved that these are not book of God.

The Ninth Evidence

Those books quote such words of Jesus Christ which he should not alter, rather those are against his dignified position. For example, it is said in the Gospel of John in the verse no. 10:7-8, 7. "Jesus therefore said to them again, Amen amen I say to you, I am the door of the sheep. 8. All others, as many as have

come are thieves and robbers : and the sheep heard them not." It is seen that the earlier Prophets were described as thieves and robbers. Jesus Christ can never say this. This is a calumny pure and simple.

Similarly, it is also seen that Paul showed serious audacity against Hazrat Moses (AS). In the epistle of Paul to the Galatians, it has been said in the verse no. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us : for it is written : Cursed is every one that hangrth on a tree." Here Paul described the Sharial as curse and Jesus Christ being hanged on the curse redeemed them from that curse and himself became cursed. How great and audacity it is and a wrong assertion.

Because, on the other hand, Jesus said in the Gospel of Mathew, verse no. 5:17, "Do not think that I am come to destroy the law or the Prophets. I am not come to destroy, lent to fulfil." It becomes very clear from this verse that what Paul said, was his own fabricated statement, Jesus can never curse the Shariat. Similarly, in the second epistle of Paul to the Corinthians, it is said in the verse no. 3:13-15, "13. And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look the face of that which is made void." 14. But their senses were made dull. For until this present day, the self-same veil, in the reading of the Old Testament, remaineth not taken away (because in Christ it is made void). 15. But even until this day, when Moses is read, the veil is upon their heart."

Likewise, the epistle of Paul to the Hebrews contains the verse no. 7:18-19 wherein it is said, "There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness there of : 19. "(For the law brought nothing to perfection) lent a uringing in of a butter hope, by which we draw nigh to God." These statements of paul

expresses what a bad notion he maintained about Moses (AS) and his Shariat. Whereas he preached these things as the religion of Jesus Christ. Actually, this unfolds his conspiracy and it can now be asserted with certainty that these can never the revealed books.

Similarly, Martin Luther, the head of the Protestant Church in the third volume of his book, page no. 40, says "We shall not see Moses (AS) and not listened to him, because he was sent for the Jews and we have relation with him." Again he says, "We shall accept neither Moses (AS) nor his Old Testament. Because, he was the enemy of the Christians and teachers of the killers." He says further, "We want to exterminate the 10 commandments of Moses (AS), because all the later innerstions were based on him (Aglath Nama, p. 37).

The ten commandment of Moses (AS) were, not to associate anyone as partner to God, respect our parents, do not put your neighbours in trouble, practice theft, adultery and killing etc. It is a matter of thought that how the books written by such people who can make such acrimonious and audacious statements acceptable as the books of God or revealed book. Even a man of ordinary common sense cannot believe these books.

The Tenth Evidence

There are some prophecies in these Inzils which the Christians do not believe in. For example in the verse of the Gospel of Mathew 24:29-35, Mark 13:24, 25, 26, 30 and 31. Luke 21:25, 26, 27, 32 and 33, Jesus Christ addressed his apostles and informed them about his return." 24. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, 26. And then shall they see the Son of man coming in the clouds with

great power and glory. 27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of heaven. 28. Now learn a parable of the fig tree : When her branch is yet tender, and putteh forth leaves, ye know that summer is near. 29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30. Verily I say unto you, that this generation shall not pass, till all these things be done."

According to the above description, the above mentioned signs and symptoms must have occurred before the return of Jesus Christ. But it is found that his resurrection occurred but neither of those signs and symptoms occurred. Therefore, according to them, those prophecies are false. But it can at best be said that if those prophecies were true, probably, Jesus was describing the preceding signs of the dooms day. But by distorting the prophecies they related those signs with Jesus Christ.

As a matter of fact, there are mention of so many things which have no reality. These different Inzils with contradictory statements are being preached because the original Inzil of Jesus Christ is lost from the society. So each of the Christians composed one Inzil after another according to their liking and whim by imitating the Jews, who after the extinction of the Old Testament, compiled a new one, by mixing the truth with the falsehood. As a result, hundred of Inzils were compiled and if a copy was compared with another, many differences and contradictions, thousands of wrońgs and inconsistencies were found.

Dr. Mal compared the manuscripts of the New Testament and observed 30 thousand differences of opinions. Michaels, in the preamble of the New Testament, vol. 1, p. 263, quotes Dr. Nibtoly that so much wrong were done and inconsistencies created by the Jewish monks with the only one copy of the New

Testament which was available among the Romans as well as the Greeks that could not be redressed by making attempts for long two hundred years. (Inzil, Muqaddas, p. 9). Many want to make self-defence by shifting the blame upon the writers for this inconsistencies, but it is a great wonder that they try to absolve themselves from lacs and tacs of mistakes only by shifting the burden on the shoulder of the writers. Mr. pffander in his book, Mubahasai Dini, page 53, says that Mr. Chrichbakh compared 355 copies of the Inzils and found one lac fifty thousand places of wrong and inconsistencies (Inzil Muqaddas). It has been mentioned in the Encyclopaedia Britanica that Mr. Votamiliton had described such ten lacs of mistakes. If ten to fifteen mistakes are detected in a book, that is regarded as reliable no meter. Whereas, after detecting lacs and lacs of wrongs and mistakes how it can be regarded as the book of God or revealed book. Inspite of that, the Christianity absolutely depends upon it from beginning to the end.

An Excellent Story

A story is cited here from the commentary of the first of the sura Hizr from Tafsir-i-Ma;ariful Quran. Imam Qurtubi mentioned an incident of the court of the Caliph Mamunur Rashid from an authentic source. These were occasion discussions and debates in the court of Mamun on topics of educational value. The scholars of different sciences and disciplines were allowed to participate. In such a discussion a Jewish scholar attended. He seemed to be an outstanding figure and well groomed. Moreover, he spoke eloquently with rhetories and also scholastically. After the end of the discussion, the Caliph Mamun enquired of him, if he was a Jew? He confessed. Mamun wanted to test him and said, if you accept Islam, you would be nicely treated. He replied that he could not give up the religion of his ancestors and the talk ended. The man left the court.

But after a year he again attended the discussion of the court as a Muslim and delivered a scholarly discourse on Islamic Fiqh (Islamic Jurisprudence) and placed the facts and figures with logic. After the discussion, Mamun asked him if he was that person who attended in the previous year. He replied that he was that person. Mamun enquired of him if he had denied to accept Islam at that time. What was his cause of accepting Islam ? He said, "After my return from here, I wanted to study different religions. I am a calligraphist. I write books by my own hand and sell these at a high price. I wrote three copies of the Old Testament only to test it. In these copoed, I myself brought changes at several places. With these copies I went to the Synagogues of the Jews. The Jews purchased those copies with great interest. Similarly, I prepared three copies of the Bible and went to the Christian church. There also the Christians purchased those copies with cordial reception. Next, I did the same with the Quran also and nicely completed three copies of the Quran with additions and deductions from myself. When I went out to sell these copies and whoever saw these, he first checked my copies whether these were faultless and accurate. When he found discrepancy returned the copies to me.

The narrator of this incident Qadi Yahiya Ibn Aksam (R) says : Incidentally, I had the opportunity of going to the Hajj pilgrimage. There I met the famous scholar (Islamic theologian) Sufian Ibn Uaina and told him about the fact. He said, "Undoubtedly, this was desirable. Because, in the Quran there is a support behind this truth. Yahiya Ibn Aksam (R) asked, "In which verse of the Quran ?" Sufian (R) replied "Where there is a discussion in the Quran on the Old Testament and the New Testament, it is said, "For to them was entrusted the protection of God's book." (Sura 5 : 44)

For this reson, when they ignored the responsibility of their protection, these two books became distored, altered and untimately spoiled. On the contrary God says about the Quran, "And We will assuredly guard it (from corruption)," (15:9). As God is its protector, the enemies, in spite of their attempt for thousand and thousand times, could not bring about any change in it, neither a dot nor a diacritical mark (Ma'ariful Quran, Mufti Muhammad Shafi, (R).

The main object of a long discussion here is to give the readers a sound idea about the present Bible. The Christians are entrapped in a superstitious belief and deception let these grow auspicious intellect and give up the faith in it and search the real true religion and accept Islam. This is the ultimate desire. May God grant ability. Ameen

Chapter-3

Christianity and the Doctrine of Trinity

Different Sects of the Christians

Islam recognises Jesus Christ as a great and holy Prophet and makes it incumbent on all Muslims to response faith in him to be so. But accepts him only as a man and Prophet of God; does never admits him as a God or as a son of God. According to the teaching of Islam God is one and second to none. He is unitary from the point of view of essence and qualities both. He has no partner. He is neither the son nor the father of any one. He has no body nor any shape. He is holy and above the limitation of time, place and form. According to the clear declaration of the Quran, the teachings of all the Prophets were the same. There is no difference of opinion on this point in Islamic Philosophy.

But in the present Christian world many opinions and ideas are found about Hazrat Jesus Christ and God. There are many sects and groups and also differences of opinions among the Christians on this point. The following sects and communities like Marceuni, Aruich, Abuity, Unitrin, Aratman, Naklati and the Nazrani Christians.

Neither believe Jesus Christ as God nor as his son. They believe Jesus Christ as a man and a messenger of God. They are believers in monotheism. They never admit doctrine of Trinity.

On the contrary, the Jacobites and Manchurians believe Jesus Christ as real God. They say that God incarnated as Jesus Christ and God and Jesus are the same entity, not two different entities. The Nasturians and the Mauchurians believe God as one united whole of there entities. Father, son and the holy Ghost combine to form a single entity. Many Christians replace

the holy Ghost by Mary in the doctrine of Trinity i.e. they in one God as a combination of father, son and Mary.

Historical Background of the Doctrine of Trinity

When this doctrine of trinity entered into the Christianity ? If we look into the history, we find that there is no mention of trinity at all anywhere in the Old and the New Testaments. Jesus did not teach this concept himself. Even there is no proof that his epistle taught this doctrine. For this reason the earlier Christians had no believe in trinity, rather they believed in monotheism only. There is a detail discussion on this point in the sixth volume of Arabic encyclopedia compiled by Allama Bustami. He says that the doctrine of trinity is first known during the time of the epostles. Before there, there was no discussion of trinity in the christian world and it started from the time of St. Paul, (Kasasul Quran, vol. iv, Bible se Wuran Tak, Vol. II).

The doctrine of Trinity originated from St. Paul. According to Paul, it is forbidden to follow the earlier Shariat (code of conduct) (Hebrew 7:18). For the holy people everything is holy and lawful and for the unbelievers and unholy people nothing is holy and lawful ? (1 : 15) St. Paul was originally a Jew and accepted Christianity as a hypocrisy; (1 Corinthians, 9:2-21). It is St. Paul who called Jesus Christ as cursed because he was Crucified. (Gaatin, 3:13). He also called those as cursed who would propagate any Gospel except written by him. (Galatians, 1:8-9). According to him, it is better to use all sorts of falsehood to propagate the truths of God (Romans, 3:7). It follows from the above comments that those who will believe in the present four Gospels are all cursed. This St. Paul made many alterations in the Christianity and added many things do it and propagated it a new.

As a result, infidelity entered into Christianity and in place of monotheism, trinity gained ground. The Jews became very glad at this change. But the Christians could not understand this trick and accepted it with great cordiality. For this reason, many new concepts are found in the Gospels of Mathew, Luke, John and Mark. These are nothing but his own concept of religion.

In the second century, the priest Theophol first used the word 'Tharias' in Greek about Trinity then another priest, Tartalianus, in its place discovered the synonym, Tirantias and its synonym is the present used term, Trinity.

If it is thought deeply, it is found that this doctrine of trinity is the mixed form of Christianity and idolatry. Particularly, when the Egyptian idolators accepted Christianity, they began to preach and propagate this doctrine of trinity with great emphasis. In fact, the real cause behind their attempt was to make an adjustment of their ideas of idolarty with the new religion of Christianity (Kasasul Quran, Vol. IV, p. 189)

Maulana Abul Kalam Azad says that the doctrine of scientific idolatry was transformed into the doctrine of trinity i.e. the trinity originates from the word 'Seraphis' and 'Isis' was replaced by the word Mary and 'Hors' was by Jesus Christ and the present doctrine of Christianity was evolved by establishing a link between the Greek and Egyptian scientific idolatry. Henceforth, this mistaken doctrine got its place in the Christian Church as a reliable faith and crud. Negverthless, a wide debate arose among the Christian professors of the time about either accepting or rejecting this doctrine. There started wide discussion it in the Churches and gatherings of the East and West.

Against this background a council of the priests was held at Nechab in the year 325 AD. The priest from all over the

Christian world attended this council and indulged in a serious debate about nomotheism and trinity. At last, this council approved the doctrine of trinity as the basic crud of Christianity and declared all other approved doctrine as sacrilege. Though the majority of the priests accepted this doctrine, some of them yet continued to preach different views. For example, the Iobyunis never accepted Jesus Christ as God and believed him to be a man only. On the other hand, the Sabilians held that God is actually one entity, father, son and the holy Ghost is of different form and feature. In different situation different name can be attributed to the same being. Again the Iosians used to say that though Jesus Christ was the son of God, yet he is a created being, not everlasting like father. On the contrary, the Machdunians believed that the father and the son are actually two parts of God but the holy Ghost is not a part (Kasasul Quran, Vol. IV)

The above groups, because of their opposition of the doctrine of trinity, are heretic according to the declaration of the Council of Nechab. But Jarias of Alexandria was a famous priest and he was dead against the doctrine of trinity. Another council was held in 381 AD in the presence of the king Constantine at the city of Maicha and a debate was held. At this debate, Jarias spoke very clearly and emphasized on monotheism. But the majority of the priests lent their support to the doctrine of trinity and consequently, the king Constantine extended his full cooperation to the doctrine of trinity and promulgated law and issued a royal proclamation of exilement and confiscation of the prophetics of those who would oppose the doctrine of trinity. In the face of such a situation. Majority of the people accepted the doctrine of trinity and the priests signed the declaration. As a result, the doctrine of trinity began to be widely propagated (Ahsanul Hadith).

However, in the explanation and analysis of trinity, there prevailed a great difference of opinion among them. Though council of Nechabic accepted jesus Christ as Lord, yet retained the belief that the son and the holy Ghost both were created by the father from time immemorial. Whereas, before this, they had no belief in this doctrine. Thereafter, the council of Talitala held in 589 AD modified the decision of the Nechabi council to the effect that the Holy Ghost was created not only by the father, but also by both the son and the father. This modification was accepted by the Roman church, but Greek priests did not accept this. As a result, there was no consensus of opinion between the Roman Catholic priests and that of the Greek. (Kasasul Quran, Vol. IV)

On the other hand, though the council of Neehab held in 325 AD had declared Jesus Christ as the son of God. Yet dissension arose over the meaning of Christ being the Lord or son of God. Ultimately, the council of Calsiden held in 451 AD gave an explanation about this and said that Jesus Christ had combined in him two qualities of Lordship and manhood. Then the next council of 680 AD said that as Jesus Christ had combined two qualities in him, hence, he can, at the same put into effect his two will-power. (Encyclopaedia Britanica, Vol. V, Church histrory)

Reverend George William Fasks says that the doctrine of trinity has been taken mainly from the Greek and the Judaism and has been adjusted with the Bible as a religious crud in a wonder and scientific explanation. (Encyclopaedia)

This doctrine of trinity was actually formulated by St. Paul. But the Christians believe it to be the only means of redemption in the next world and the impact of this belief has spread through all their views and arteries. In spite of the hundreds of dissensions among the protestants and the Roman Catholics.

but they have accepted the doctrine of trinity in a voice. But it is a matter of interest that they could not yet reach an agreement as regards the explanation of the doctrine of trinity i.e. the father, the son and the Holy Ghost. However, much they tried to give an acceptable exploanation, they have turned it into a more and more complicated and unintelligible. Three in one or one in three—is such a contention which no reason can accept. This is why, Mr. pffander says that this is a matter of faith, which could not be realised with argument and logic. For example, the author of the book, 'Massiehee' 'Talim' writes that they could not exactly realise the doctrine of trimity. Because, that was the only mystery and secrecy.

In short they want to deceive by saying that redemption lies in the faith of the trinity though it is unreasonable. Even after that they try to present the unreal into the shape of the real thing in a scientific way. As for example they say that the worlds are two types : One is this material world, where we live in and the other is world of Lahut i.e. heavenly world which is above place, time and shape and it is unseen. Nothing of that world is visible and within own grasp. Therefore, in this unseen world, or world of Lahut, there were three basic elements—father, son and the Holy Ghost and assimilation of these three into a one whole is God. Therefore, the doctrine of trinity remains beyond our perception. The Roman Catholic and the Protestants maintain uniform opinion of this issue and it has been equality accepted in all the Churches of the last.

But, many questions have been raised on this unique explanation. For example—how the son was born of the father ? How the Holy Ghost was born of the father or of the father and the son both ? Again, what is their mutual relation ? What are their qualities after separation ? What were the peculiarities of each entity when the three turned into one ? Is the influence of

Lordship equally effective in the three or separately effective in each of the three on the basis of partnership ? They are able to give solutions to these questions at all ? (Kasasul Quran, Vol. IV). They themselves admitted their inability on this points. Actually, all these arguments are irrations, baseless and confusing. It is really very difficult to place all those what have been said by different people and groups in the explanation of the trinity. However, a brief discussion is placed here.

A Father : Generally, they say that the first basic entity is the father, the second basic entity is the son created from father and the third basic element is the Holy Ghost. In the unseen or heavenly world, the second and the third basic elements were not separate from the father. According to the teaching of the Church, it is believed that those three basic elements were equal in dignity from time immemorial. But, the Iarusians say that the second basic element did by no means exist from time immemorial, rather it is created by father and is much lower in dignity than the father and the Machdunians say that there were actually two basic elements i.e. father and son and the Holy Ghost is not the real basic element, rather it is created and it is a type of angel which is above the other angels of the heaven. This is regarded as a part of the doctrine of trinity.

But, according to the council of 'Talitala' the Holy Ghost originated from both the father and the son. Whereas, the constantinians declared that the Holy Ghost came out of father only. On the contrary, many of the earlier Christians held Mary as the third basic element instead of the Holy Ghost. (Kasasul Quran, Vol. IV). Therefore, it is found that there are various opinions about the explanation of the relation of the son or Holy Ghost and Mary with the father and also about their mutual connection.

B. Son : In Arabic it is called 'Ibn', in Persian it is 'Fee', in English it is son and in Urdu it is called 'Beta'. According to the general principle of God, a son is born in consequence of the cohabitation of a man and woman. But the Christian doctrine of trinity says that as an exeption of this principle, the son was automatically born from the father in the heavenly world. Again, the son was not also separate from the father.

Consequently, they again differ in the explanation of this complicacy of opportunity born on the one hand and not being separate from on the other. Some of them say that the son was created by the father from the time immemorial and according to his desire came to this world later on through Mary. But, according to some other, the father himself came to this material world as a son from the womb of Mary. Even some others hold that the power and dignity of the son is more than that of the father, (Kasasul Quran, Vol. IV)

It is very clear from the above discussions that by son what entity or basic element or what kind of dignity they mean, they could not give any sound explanation of these things. On the other hand what they say is nothing but a ridiculous and fancied fable.

C. Similarly, they hold diversified opinions about the Holy Ghost. According to some, the Holy Ghost does not mean any basic substances. There is no proof of his lordship and authority in the higher world. This is why, the Machdunians and Iariaseenians believe is as angel. But the Maratunusians say that by th Holy Ghost the activities of God are meant for and that is nothing different from God. In a wide sense, the activities of God are called the Holy Ghost, this is why this sect is called Miraculous sect.

Prof. Clark of modern time, says that nowhere in the Old nor in the New Testament, the Holy Ghost has been given the status of Lordship. Against this background, the Machdunians raise the question if the Holy Ghost is God, is he created or not created ? If it is created, what is the difference between it and the son ? And if it is not created, what is the difference between it and father (Kasasul Quran, Vol. IV). Nobody could give satisfactory answers to these complicated questions ?

On the other hand, there is another sect which says that the authority of God exists in the Holy Ghost. Mr. Bosiul Romani says that the Holy Ghost originated from both the father and the son. The Holy Ghost was Lord with the father and the son in the world of heaven. Mr. Isnasius says that it is undesirable that the Holy Ghost had the authority of Lordship. Because, in the books given by God, the language which has been used is that God is above the Ghost and also the Ghost is above God and such activities have been related with the Ghost that are not related with any one except with God. Therefore, it is proved that the qualities of Lordship existed even in the Ghost.

Mr. Multapphelu Peyas says that those who deny the existence of God in the Ghost, they are in grave wrong. Because, it is quite wrong and illogical to disbelieve the Lordship of the Ghost after believing in the doctrine of trinity. Mr. Marasanaseus, while giving answer to the questions of the Machdunians, says that in the books revealed by God the terms the Ghost of the father and the Ghost the son have been used and this proves that the Ghost is neither the father nor the son, rather that is third entity separate both the father and the son. (Kasasul Quran, Vol. IV)

As a matter of fact, what does the Holy Ghost mean, Whether his entity or his dignity ? What is its explanation ? No accurate answers to these questions are available. For this

reason, there has been debates among them on this point throughout the ages after ages. As for example, in the council of Constantine in 38 AD it was declared that the Holy Ghost originated form the father only.

But in 447 AD first in the Spanian Church, then in the French Church and afterwards in the Roman Chruch a modification was brought about to the effect that the Holy Ghost originated from both the father and the son. Again, in 866 AD the priest 'Phutius' of the East started a serious movement on this point of debate. Its main object was to create a conflict between the churches of Greek and Rome and separate from the other. In 1043 AD the priest 'Michael Crublarius started to propagate the latter doctrine very extensively. (Kasasul Quran, Vol. IV)

Consequently, no unity was possible between them, rather one group began to another group as heretic and both the groups started fighting against other at state level or the point of this religious dissensions. At that time, the states were governed according to the advice of the Chruch. With the verdict of the Pope one group used to kill anothr group and their verdicts were regarded as the decision of God. The priests used to issue certificates for heaven and hell. It used to be propagated that they had that authority. For these reasons, the Bibles are distorted to realise their own ends and when necessary and whoever wished added to or altered Bible and the people were deceived by its misinterpretation. These were war off and on and these wars were called the war of 'Cruce'.

By seeing this condition, Martin Luther started reformation movement and asked the people to follow the Bible as far as was possible. As a reaction to his propaganda the Church declared him as heretic and infidel. But, this did not create any reaction nor bring any success, rather the entire Christian was divided

into two camps. They became known as Roman Catholic and Protestant. At the same time, the reformation movement had been continued in full swing. Ultimately in the thirteenth century the Nasturious from the earlier sect and the Suminia, Jarsani, Mawahidin and Umumia from the new sects revolted against the Church and rejected the doctrine of trinity and declared the trinity as totally unreasonable, baseless and to be abandoned. They also began to preach in favour of Monotheism. But, they were not fortunate enough to take shelter under the cool shade of Islam.

Again some of them began to give a new type of explanation of the doctrine of trinity, which was not also in conformity with the monotheism. For example, Mr. Sweden Berg says that the father and the Holy Ghost are not any explanation of God, that is the gradual three stages of Jesus Christ, i.e., Jesus Christ in the immaterial world is known as the father, and in this material world he is known as the son and the Holy Ghost. According to this explanation, the Holy Ghost emanates from the son.

Mr. Cant says that the doctrine of trinity does not mean that the fahter, the son and the Holy Ghost combine to form a single entity rather, this is the indication to the three particular qualities of God and he is the embodiment of all the qualities. For example, by the father it is hinted to the Majesty, by the son to the wisdom and by the Holy Ghost to the love or it is the hint to the three types of activities of God. For example, by the father it is hinted to the creation, by the son to the protection and by the Holy Ghost to the control. The doctrine of trinity will mean all these things. Mr. Hegen and Mr. Silling made an extensive propagation of this explanation.

At that time, the doctrine of trinity was not proved as a special or real creed, rather it was regarded as an imaginary explanation i.e. Jesus Christ was really a man. According to the

common idea, his relation with the immaterial world has been explained as the doctrine of trinity. Some people opine that the father is the entity of creation, the son is the expression, wisdom, philosophy and the Holy Ghost is the life etc. There is such analysis also. In spite of all these differences of opinions, the explanations which are generally prevalent in the Christian world are those explanations which were given in the council of the fourth century AD.

The author of the book, 'Massihee Talim' published from Lahore, writes in the analysis of the doctrine of the trinity (p. 19-27) that God is the embodiment of three entities,—the father, the son and the Holy Ghost. Again, all these are equally dignified entities. But, God is the first entity, the son and the Holy Ghost originate from him. Jesus Christ is the true Lord and a true man. Mary is the mother or the true Lord. Thus, the doctrine of trinity has been explained as three in one and one in three and thus they analyse God.

As a matter of fact, it is now very clear to the readers from the above discussion that it was not possible on the part of the Christians to arrive at a single decision on the point of the doctrine of trinity. Actually, the basic theme of religion which they propagate as the only way of redemption and exemption has been turned into such a complicated issue is totally unacceptable in the rational criterion.

When Mr. Khaled Sheldrek, a distinguished man of a Church family of Europe, accepted Islam, he explained the cause of his concersion as all the fundamental aspects of Islam are so clear and rational, that a man of sound intellect and correct wisdom cannot but accept Islam. After his acceptance of Islam, he began to preach the real picture of the Christians in different countries. In 1938 AD he delivered a very important speech on this subject in Egypt. In his speech he said that the Europeans

are outwardly Christians but 90% of them are ignorant about the real doctrine of the Christianity. He said, "I declared firmly that during my whole life, I could not for a single time, be confident about their imaginary explanation.

He further says that the Christians observe every 25th December as the birth day of Jesus Christ, whereas they could not produce any document of proof in support of their contention. They could not place any proof or document of the time of Jesus Christ nor of the time nearest to him. Actually, this is the fabricated claim and assertion of a Pope. It has no historical support rather the history bears testimony against this claim. Because, 25th December is a sacred day of the idolators. They believe that the Godeess of the sun is the creator. According to them, 25th December is at the end of the winter and the beginnign of the summer. They consider this day as the birthday of the Goddess of the sun and hence observed this day. The Christians after their blind imitation observe the 25th December as the birht day of Jesus Christ and arrange festivals.

Similarly, the idolators observe the first day of the spring as the victory day because the sun won victory over the darkness on this day and the Christians following them, observe this day as the Ester day. In the same way, the concept of the father and the son was also borrowed from the pagans. As the Buddists, keep the picture of the infant Buddha by the side of his foster mother so the Christians by imitating them, also draw the picture of the infant Jesus by the side of his mother Mary in the same way. The Christians worship the image of Buddha. Whereas, there are many verses on the Bible against the idol worship. Actually, they borrowed this concept from a different religion and introduced it in their own religion.

On the contrary, in many places of the Old and the New Testaments of the Bible, these are clear verses on the unity of

God and also clear declarations against the many Gods. So according to the precpts of the Bible, the doctrine of the trinity is not at all acceptable. The concepts of unity and trinity are mutually opposed to each other. Therefore, the unreasonable and baseless concept of three in one and one in three bears out the proof o the ignoracne and folly of the Christians.

Here we place a somewhat detail discussion from the Bible in support of the Monotheism and at the end, a few more rational arguments that this will facilitate to understand the point under discussion before the readers.

From the Old Testament of the Bible a few proofs in support of the unity of God

One. It has been said in verse no. 4:35-36 of the Deuteronomy, "That thou mightiest know that the Lord he is God, and there is no other besides him."

Two. In verse no. 6:4 of the same book, it is said, "Hear, O Israel, the Lord our God is one Lord."

Three. In the Deuteronomy, verse no. 32:39, it is said, "See ye that I alone am, and there is no other God besides me : I will kill and I will make to live: I will strike and I will leal, and there is none that can deliver out of my hand."

Four. In the verse no. 86:10 of the Psalms there, "For thou art great, and doest wondrous things: thou art God alone."

Five. In the verse no. 77:13 of the Psalms there is, "Thy way, O God, is in the sanctuary : Who is so great a God as our God ?"

Six. In the first book of kings, there is in the verse no. 8:60, "That all the people of the earth may know that the Lord is God, and that there is none else."

Seven. Deuteronomy 3:24. It is said : "Lord God, thou hast began to show unto thy servant thy greatness, and most mighty hand for there is no other God either in heaven or earth, that is able to do thy works or to be compared to thy strength."

Eight. "I am, I am the Lord : and there is no saviour besides me."

Nine. "Only in thee is God and there is no God beside thee." Isaias 45:14

Ten. "For thus saith the Lord that created the heavens ..... I am the Lord and there is no other." Isaias 45:18

Eleven. "Be converted to me, and you shall be saved, all ye ends of the earth : For I am God, and there is no other." Isaias 45:22

Twelve. In the Isaias verse no. 46:9 "It is said : For I am God, and there is no God besides, neither is there the like to me."

Thirteen. In the book of Exodus, verse no. 15:11, it is said, "Who is like to thee, among the story, O Lord ?"

Fourteen. In the second book of the kings, verse no. 7:22 it is said, "Then art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears."

Fifteen. In the first book of the king, verse no. 8:23, it is said: "And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth, beneath, who keepest."

Sixteen. In the book of Isaias, verse no. 40:28, it is said : "Knowest thou not or hast thou not heard ? The Lord is the everlasting God. Who has created ends of the earth : he shall not faint, nor labour; neither is there any scene bring out of his wisdom."

Seventeen. In the book of Jeremias verse no. 10:6 it is said. "There is none like to thee, O Lord : thou art great, and great is thy name in might."

Here only a few quotations are cited from the Old Testament. Besides these, there are many verses by which the unity of God can be proved.

From the New Testament only a few quotations are cited below in support of the unity of God

One. In the Gospel of John, verse no. 20:17, Jesus saith to her, ... "I asend to my father and to your father, to my God and your God." It is clear from this that God is the Lord of All, including the Jesus, Jesus Christ is not the Lord.

Two. In Gospel of John verse no. 17:3, it is said, "Now this is eternal life : that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." This verse proved the unity of God and the Prophethood of Jesus Christ.

Three. In the Gospel of St. Mark, verse no, 12:29, Jesus answered him : "The first commandment of all is : Hear O Israel : the Lord thy God is one God."

Four. In another verse of the same Gospel, no, 12:32, there is "Well, Master, thou hast said in truth, that there is one God, and there is no other besides him."

Five. In the Gospel of Mathew, it is said in the verse no. 19:17, "Why askest thou to me concerning good ? One is good, God." i.e. only God is Holy, true, Quite innocent and faintless.

Six. In the Gospel of Mathew, verse no. 27:46, it is said that Jesus cried with a loud voice, saying : Eli, Eli, Lamma Sabachthani ? That is, My God, My God, why hast thou forshaken me ?"

From this verses it is known that Jesus involved God and sought his shelter. Because he is the only Lord. Jesus is not the Lord.

Seven. In the Gospel of John, verse no. 14:24, Jesus Christ saith, "And the word which you have heard is not mine; but the Father's who sent me." It is clearly realised that Jesus was not God, rather the Prophet of God.

Eight. In the Gospel of Mathew, verse no. 23:8-9, there is, "But be not you called Rabbi. For one is your master; and all you are brethren.

And call none your father upon earth; for one is your father, also is in heaven."

Nine. In the Gospel of Luke, verse no. 4:8, there is, "And Jesus answering said to him, it is written : Then shall adore the Lord thy God, and him only shalt thou serve." It implies that only God is to be worshipped, not Jesus Christ.

Ten. In many verses of the Bible, there are mentions that Jesus Christ worshipped God. This proves that Jesus was not Lord. Rather, he had faith in God and worshipped him and pray to him. Here only a few proofs are placed from Bible in favour of the unity of God.

Arguments against Jesus Christ's being God

A. In many verses of the Bible, Jesus Christ has been declared to be a man.

1. He is the Prophet of God, who sent him as his messenger.
2. Many earlier Prophets also informed that Jesus Christ would to the earth as Prophet.
3. He was born from the womb of Mary.
4. Like other people, he also used to eat and drink.
5. As a man, he had all the feelings of sorrow and happiness.

6. In some cases, he expressed his inability.
7. He was attacked by the enemies.
8. According to them, he was crucified.
9. He used to worship God and prayed to him.

If it is thought for a while on these points, it will very clearly be realised that he can by no means be the Lord. Because, God is not born to any one, nor he beyot any one else.

B. If Jesus Christ is accepted as Lord, there arise some questions, which could not correctly be solved by anybody. for example, if Jesus Christ is Lord, what will follow :

1. Why the Lord is born from the womb of a mother. This implies that he is not eternal, rather creatred being.
2. Was the world without Lord before his birth ?
3. The Lord was born through the sex organ of his mother.
4. He developed in the womb of his mother and was nourished by the blood of menstruation.
5. He sucked the milk from the breast of his mother and thus grew up.
6. He was brought up by her mother in his helplessness of his infancy.
7. The Lord did everything like eating and drinking, made water and evacuated, vo....
8. The Lord feared men.
9. Became attacked by the enemies.
10. With his crucification, the world again became Lordless.
11. Some Christian say that Jesus had to enter into hell for three days. If so, he is punished for his sin.
12. He says lies, because he called another God and worshipped him.
13. The Lord worshipped another entity.
14. The Lord used to propagate the religion of another man.
15. The Lord was so failure and unable that he could not save himself. After his arrest his enemies has spit on his face. He

was slapped on his face, whipped on the body and he was short etc. there may be more complicated questions. If all these aspects are taken into considertion, Jesus Christ can by no means be accepted as the Lord.

C. Again, if he is said to be the son of God, there also arise many questions.

1. As Jesus Christ was born to Mary. So she is the mother of Jesus. Now if he is said to be the son of God, then there cannot be any hesitation to establish the relation of husband and wife between the mother of Jesus, Mary and his father God.
2. It is necessary that the father and the son should be basically of same essence. But, here there is no conformity. As for example, the father has no physique, whereas the son is a physical being. The father is the creator, and the son is created. The father is formless and the son has form. The father exists from time immemorial and the son is born to a mother and this differences are very much glaring.
3. If God were in the necessity of son, why he did not take more than one son ?
4. Why he accepted man as son, shy he did not take the angels as son ?
5. The son had no existence before his birth. Therefore befor his birth, the Lordship of the Lord was incomplete.
6. If the son of the Lord was also Lord, why he was crucified ?
7. Or, why he was attacked by the enemies ?
8. Why God failed to protect his own son ?
9. With the death of the son, the doctrine of trinity came to an end and the world fell without a Lord.
10. The son, with his birth, came into existence from nothing, then how become a Lord ?

D. If it is said that the doctrine of trinity does not mean one God with the continuation of three entities. Rather, its meaning is that the three names and three qualities of God have been described in three words. For example, existence, life and the ability of speaking. Hence, many complicated questions may also arise.

1. Of Jesus Christ and the holy Ghost, each has separate existence, one has no similarity with the other. Besides, the father is always the original cause of the son. Therefore, it would be quite unreasonable and wrong to describe these names as his qualitative names.
2. Besides the above three attributes, God has many other attributes. For Example—his power of doing anything, seeing and hearing everything and creating what he likes etc. What may be the reason of assuming only three names i.e. trinity according to the three attributes only while ignoring all other qualities ?
3. The attributes of God are nothing separate from him and there are inseparable from him. If the son is the atrtribute, then the son begotten by the father, must have also those attribute.
4. If some of the attributes of God' can be transformed into a man, then why the other, attributes also did not take the shape of man ?
5. Can the attributes of God be born in the womb of a woman and come out through her sex organ and also take the menstruated discharge while in the womb ?
6. If Jesus Christ were the attribute of God, it was inevitable that attribute must vanish with the death of Jesus. These questions are for all those who put forward different explanations of the trinity and attributes of God. For this reason, the explanation of the trinity on the basis of attributes of God are absolutely illogical and baseless.

As a matter of fact, the doctrine of trinity is such a concept which is totally unreasonable and unfounded. The Christians try to convince the people that the doctrine of trinity is a matter of fact not perceptible. If it is believed by heart, redemptions and salvation is possible. Actually, this is a deception. Nothing of the faith is irrational. It is really a trick to distort the God given and Monotheistic religion. St. Paul is its originator.

But, those who believe in this doctrine of trinity, they try to put forward proof from the Bible in support of their contention, they are in vain, it is clear that it is very difficult to prove the doctrine of trinity by the saying of any Prophet or the four Bible. Only in the epistle of St. Paul, there is hint for the doctrine of trinity and the time of St. Paul was later than the time of Prophets. This doctrine was introduced at the time of St. Poul. So it is not a matter of wonder to find its proof in the epistles of Paul. But some people also tried to bring out proof from the four Inzils, but in vain. Hence, it has become imperrative to bring out the actual truth and give reply and analyse baseless doctrine of trinity.

Proofs of trinity from the Bible and their replies

First Evidence

It is said in the Gospel of John verse no. 20:28, "Thomas answered, and said to him : My Lord, and my God", here Jesus has been addressed as Lord and God and he did not forbid him. Therefore, if he were not Lord, he would have definitely prohibited him.

Reply

One. How far it is true that Thomas addressed Jesus and called him Lord. Because, it has already been mentioned that the Bible has been distorted in many ways. It may also be

true that Jesus was not addressed in this way. Somebody caused the distortion by the addition of these words later on. So, the origin of these words are doubtful.

Two. In different places of the Bible, the words 'Lord' and 'God' have been used in different meaning. A wide variety of meanings are found in the use of these two words. For example—

A. The word 'Lord' means the guide and the pioneer. In the book of Exodus, verse no. 7:1, it is said, "And the Lord said to Moses : Behold I have appointed thee the God of Pharao."

Here by God, Moses is mentioned as the guide, to lead to the right path and definitely not as the Lord. Even Christians do not believe Moses as Lord. So, God commanded him (Moses) to go to Pharao and guide and show him the right path. The word 'Ilah' in Arabic and Khoda in Urdu are used in this wide sense.

B. Similarly, the word Lord and God have been used to mean Angel, the divine communicator. For example in the book of Genesis, verse no. 17:22, it is said, "And when he had left off speaking with him God went up from Abraham." Here by the term God, angel had been meant. Because, he came to Abraham at the behest of God to convey to him the Glod tiding about the birth of Isaae (AS) and after giving the message, he went up. Here by God, it was by no means, hinted to the creator and Lord of the Worlds.

C. In the same way, the words 'Lord' and 'God have been used to mean pious and honest men. For example, there is in the verse no. 82:6 of the Psalms. 'I have said : You are God and all of you the sons of the most High." Again in the verse no 10:34 of the book of John it is said, "Jesus answered them : Is it not written in your law : I said you are Gods ?" In the footnote of this verse, there is reference to the Psalms verse no. 82:6. In all these places God mean's the pious men and the elerly guardians.

D. Thus, sometimes the word God was used to mean teacher. For example, in the verse 14:45 of the Gospel of Mark, it is said, "When he was come, immediately going up to him, he said: Hail, Rabbi, "In Urdu translation of the Bible, the word Ustad (teacher), has been used. It is, therefore, understood that the word God has been used to mean teacher as well guide and hence, where Thomas said 'My Lord, my God' he said it to mean teacher and guide not to mean the absolute God. It is also certain that Jesus never claimed Lordship for himself. He himself worshipped one God and declared about one God. If he was addressed as God, he would have definitely prohibited him.

The Second Evidence

There is in the Mathew, verse no. 3:17, "And behold a voice from heaven saying : This is my beloved son, in whom I am well pleased." Similarly, there is in the Gospel of Mathew, verse no. 17:5, "And Lo a voice out of the cloud saying : This is my beloved son, in whom I am well pleased : hear ye him." Here Jesus Christ has been very clearly mentioned as the son of God. Beside this, in many other places he has been mentioned as the son of God.

Reply

In different places of the Bible, the word son has been used in different meaning. Only by the word 'son', it cannot be believed that he was also god and the son of God. Because, not only Jesus Christ, this word 'son' has been used for many other Prophets. Moreover, the common men as the slave of God, have also been called son. As for example in the book of exodus, verse no. 4:22, there is, "And thou shalt say to him. Thus saith the Lord : Israel is my son, my first born."

In the first book of Paralipomenon, verse no. 28:6, there is." For I have chosen him (Solomon) to be my son, and I will be a

father to him." In the same book of Paralipomenon, verse no. 22:10, there is, "and he (Solomon) shall be a son to me and I will be a father to him." In the book of Psalms, verse no. 68:5 it has been said, "A father of the fatherless, and a judge of the widows, is God in his holy habitation."

In the book of Jeremias, verse no. 31: 9, there is : "For I am a father to Israel, and Ephrain is my first born." Again in the same book of Jeremias, verse no. 31:20, there is, "surely Ephraim is an honorable son to me." In the Gospel of Luke, there is in the verse no. 3:38, "Who was of Henos, who was of Seth, who was of Adam, who was of God."

In all the above verses, the term 'son' has been used for the Prophets like Adam, Israel and Solomon (AS). Whereas none said them to be either God or this son. They have been called son only as the pious and honest men.

Therefore, though Jesus Christ was called 'Son', he has been called to mean the same thing, not god as son of God, rather paul himself used the word 'son' in this sense. For example, Paul says in his epistles to the Romans, verse no. 8:14, "For whose ever are led by the spirit of God, they are the sons of God." In this epistles to the Philipians Paul says in verse no. 2:15, "That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation." In these verses Paul himself used the term 'son' in the meaning of the pious men. Similarly, in the Gospel of Mark in the verse no. 15:39, there is "And the centurian said, "Indeed this man was the son of God." Again, Luke in his Gospel, verse no. 23:47 says : "Now the centurion seeing what was done, glorified God, saying, "Indeed this was a just man." This proves that by son the verses of Mark and Luke mean pious men.

Exactly in the Gospel of Mathew, the term 'son' has been taken to mean pious men. There is in verse no. 5:9 of the

Gospel of Mathew, "Blessed are the peace-makers : for they shall be called the children of God." Again, in the verse no. 6:1 of the same Gospel, Mathew say : "Take heed that you do not your justice before men to be seen by them : otherwise you shall not have a reward of your father who is in heaven." In these verses the term 'son' has been used for virtuous and pious men.

Contrary to this, by the term 'son of devil', the wicked and the irreligious people are ment for. For example, in the verse no. 8:44 of the Gospel of John, it is said : "You are of your father the devil, and the desires of your father you will do."

Again, sometimes, the wicked people as the slave of God, have been mentioned as the son of God. As for example, in the Gospel of Mathew, verse no. 7:11, it is said, "If you then, being evil, know how to give good gifts to your children : how much more will your father who is in heaven, give good things to them that ask!"

As a matter of fact, the terms 'father' and 'son' have been used in different meanings in different places. This use of the term father for God and son of God for Jesus does not mean that Jesus was actual son of God. Therefore, it is not the convincing proof of their claim.

Third Evidence

It has been said in verse no. 8:23 in the Gospel of Joun, "And he (Jesus) said to them : you are from beneath, I am from above. You are of this world, I am not of this world," i.e, I am Jesus, not of this world. I am God, have come to this world as man. Therefore, Jesus is God, who has manifested himself as man.

Reply

In this verse, Jesus said that he was from above i.e. heavenly world. If at this, Jesus is called God, the other apostles should

also be called God. Because, such verses are also available about them. As it is said in the Gospel of John in the verse no 15:1. "If you had been of the world, the world would love its own : but because you are not of the world, but I have chosen you out of the world." Similarly, in verse no. 17:16 in the Gospel of John, it is said. "They (the disciples of Jesus) are not of the world." Here Jesus says that they were, like him, not of this world. If 'one is not of this world' is the proof of his being God, so they should also be called God. Actually, its hearing is that I and you are all desire God, we do not hanker this world, the worldly people desire this material world. We are in search of God of the heaven. This has been said in that sentence. Therefore, it is totally unfounded and baseless to deduce the meaning of his being God from those verses.

The Fourth Evidence

It is said in verse no. 10:30 in the Gospel of John, "I and the Father are one." It is to be assumed here from this that like God, Jesus Christ is also God.

Reply

Jesus said such words about the apostles also. As it is found in verse no. 17:2 in the Gospel of John, "That they all may be one, as thou, Father in me, and I am in thee, that they also may be one in us : that the world may believe that thou hast sent me." In this verse a particular type of relation has been assumed. If this relation is the relation of father and son i.e. God and Jesus, then the apostles should also be called God.

The Fifth Evidence

In various places of the Gospels, it has been said that Jesus gives life to the dead and there are mention of such incidents of his giving life to some dead. A few verses, which mention such incidents are Mark 5:41, Mathew 9:25, Luke 8:55 and John

11:43. As the giving of life to the dead is an unique attribute of God, this is not possible on the part of any man, so, Jesus Christ can be believed to be God.

Reply

It is a perspective policy of God that whom he sends as Prophets, gives them some special power which is not possible on the part of the common people. As a proof of that he has got prophethood and Shariat from Allah, he performs some miraculous activities; Here the performance is done actually by God, though it manifest through the prophet, this is why, at the time of manifesting these miracles, he indicates towards the help and command of God. Therefore, he is the prophet, not God. The very fact of his prayer to God proves that he is not God. As it is found in verse no. 11:41-42, in the Gospel of John, "41. And Jesus lifting up his eyes said : Father, I give these thanks that thou heard me. 42. And I knew that thou hearest me always : but because of the people who stand about have I said it, that they may believe that thou hast sent me."

By these verse it is clearly proved that he was the Prophet of God, he himself was not God. Hence he proposed to God for giving him power of causing miracles. This makes it further clear about his not being 'God'.

Secondly, if these performances are evidences of His being God, then such miracles were done by some other Prophets. So, they must also be said to be God. For example, in verse no. 37:10 of the book of Ezechiel it is said : "And the spirit came into them and they lived : and they stood up upon their feet." Again in the first book of the kings verse no. 17:21-22.

21. "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again."

22. "And the Lord heard the voice of Elijah: and the soul of the child came into him again, and he revived."

Similarly in the second book of kings, verse no. 8:32-35. there is :

32. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed."

33. "He went in therefore, and shut the door upon them twain, and prayed unto the Lord."

34. "Then he returned, and walked in the house to and fro: and went up, and stretched himself upon him : and the child sneeszed seven times, and the child opened his eyes."

The Sixth Evidence

According to the Gospel of John, Jesus said as in the verse no. 14:9-10. 9. "Philip, he that seeth me seeth the Father also. How sayest thou : She or us the Father ? 10. Do you not believe about I am in the Father and the Father in me ?" Thsi proves that Jesus himself was God or son of God. Otherwise how one sees God, if he sees Jesus ? So he is God.

Reply

In reply to the above fourth proof, it is mentioned that Jesus Christ and the apostles are all one with God. So, those who see the apostles, also see God. Then the apostles should also be believed to be God. If anyone is sent as representative by another, then the honour to and the behaviour with the representative may be explained however been done with him, who sent the representative. Showing honour or dishonour to the representative is regarded as honour or dishonour to the Sender.

For example, in verse no. 10:40 in the Gospel of Mathew it is found, "He that recieveth you, recieveth me : and he that recieveth me, received him that sent me." Similarly, in verse no. 10:16 of the Gospel of Luke, it is said, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he

that despiseth me, despiseth him that sent me." These verse make it clear that the reception and listening to the apostles are also accepting and abiding by Allah.

Therefore, seeing them is like seeing God. Out of this consideration Jesus said that who had seen me, had seen God. Not only that, it is even found in many cases that what is done with the common man, it is rejected as it has been with God. As in the verse no. 25:35-36 in the Gospel of Mathew, it is said, "For I was hungry and you gave men to eat : I was thirsty, and you gave me to drink; I was a stranger, and you took me in." Similarly in the verse no. 25:40, it is said, "And the king (God) answering, shall say to them : Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." It is realized from these verses that giving food, drink and shelter to those who are hungry, thirsty and shelterless, will be as good as giving these to God i.e. God will be pleased. Therefore, if in these cases, the helpless and mendicants cannot be said to be God, then Jesus Christ cannot be said to be God from that verse.

The Seventh Evidence

Jesus did not born like other children of the world. He was born in an extraordinary manner from his mother but without any father. This proves that he was God. Otherwise it would not have been possible.

If Jesus Ghrist is believed to be God, because of his birth wihout father, then Hazrat Adam (AS) the original father should also be believed to be God. Because he was born without father and mother both. Moreover, all the angels were also born without father, will then all of them become God ? Actually, creation of Jesus without father is a manifestation of the power of God. All the procedures of the creation of men are only due to the power of God. As for example, Hazrat Adam (AS) was

created without both father and nother. Hazrat Eve (AS) was created without mother, but from the left rib-bones of Hazrat Adam (AS), Jesus Christ from mother only without any father, and all other people of the world through a common system.

In a word, there is a manifestation of the power and authority of God in each of the sectors of the creation. Therefore, if the extraordinary birth of Jesus Christ is the proof of his being God, then each createdbeings is to be called God, rather in the verses no. 1:21-26 of the book of Genesis, what has been described as the gradual evolution of the world, makes it amply clear that whatever varieties there may be in the created objects of the universe were first created by the will, and power of God without any media, father-mother or anything i.e. from nonetity. But this does not provide any proof these objects or entities being God, so the birht of Jesus Christ without father is not a proof of his becoming God.

The Eighth Evidence

In different places of Biblè, there is mention that Jesus Christ was lifted above from this world. Generally, after death, all men remain in this world, but as he has ascended heaven, he is not a man of this world. He is God or son of God.

Reply

This is not an acceptable proof for Christ becoming God. Because in the second book of the Kings of the Bible, there is mention in chapter two that Eliab was taken up to the heaven. Then he is also to be called God or son of God. Whereas nobody called him God. Similarly the angels regularly come down to the earth and again rises up the heavenly world. Then they should also be called Gods.

As a matter of fact ascending heaven or being lifted up, may be both physically or spiritually. With the death of man, the soul

of the pious ascends the higher world. Moreover, the angels, who are not dead, go to the heavenly world to perform their duties. But Jesus Christ as an exception to the common people, was taken up above, though not dead as yet, and this has been possible only by the unique and miraculous power of God. Therefore, this is by no means an evidence of Christ's becoming God.

The Nineth Evidence

In many places of the Bible, there are mentions that Jesus Christ had knowledge about many future occurrences. He is therefore, God or son of God.

Reply

Knowing future may be in two ways. One is that a Prophet is informed of something about the future by God through inspiration (Wahy) and another is that one may know the future by himself. Jesus Christ never had any knowledge about the unseen. For example, in verse no. 4:1 the Gospel of Luke, there is 1. "And Jesus being full of the Holy Ghost, returned from the Jordan was led by the spirit into the desert, for the space of forty days, i.e. he was led by the spirit and he himself did not know the transcedental things, if he knew, he had no necessity of being guided by the spirit.

Similarly in verse no. 8:44 in the Gospel of Luke, there is, 44. "She came behind him and touched him of his garment ; and immediately the issue of her blood stopped. 45. Jesus said : Who is that touched me." This also implies that he did not know the unseen. If he knew, why did he enquire of ? Moreover, the Christians believe that the Jews captured him and presented him seriously. He cried much for help, but nobody hepled him. If he knew the unseen future, why he did not make any attempt to avoid this arrest ?

In fact, there are many such incidents which prove that he did not know the unseen. But, what he could know in advance,

knew it as a Prophet of God who informed him of as he liked and all the Prophets had at least some knowledge of this type. This they knew by inspiration God. This cannot be said to have transcendental knowledge and this is not at the evidence of one's becoming God. If so, all the Prophets should be called Gods.

The Tenth Evidence

There are many stories about the power of miraculous actions of Jesus Christ in the Bible. He used to make earthen bird and make it alive by blowing and it flew away. He had many such powers which are the attributes of God only. So he is God.

Reply

There is a kind of ability which God has generally given to all men, equally, as for example, the ability of taking food and drink, crying and laughing etc. All men, including the Prophets, have equal ability to do these things. There is another type of power or ability to cause miracles which God himself manifests or shows its manifestation by His command through some Prophets. The extraordinary power of miracles which manifests through any Prophets is not unlimited, rather it is subject to time, place and person. A Prophet cannot be said to have absolute power. Only God has absolute power of creating man, giving him shape, providing him with sustenance and giving life to him. All these are within his ability. If Jesus Christ had showed any special power in any case, it was only manifestation of miracle. This does not mean his absolute power over this thing.

Therefore, this does not provide any proof of his becoming God. If so, all the Prophets should be called Gods. From each Prophet such miracles manifested in special cases at the behest of God.

Actually, the Christians tried much to prove that Jesus Christ was God, but the above analysis and discussions show the futility and unreasonableness of thing evidences. It is hoped that the readers might have realized the futility, unreality and unreason ability of the doctrine of trinity from analysis.

A Nice Incident

It is mentioned by the famous historian Ibn Ishaq that the Prophet (SM) had a debate with Christian delagation of Nazran of Yemen. It is short, narrated that a Christian delegation of 60 members appeared befor the Prophet (SM) from Nazran. Of them 14 were specially honourable and distinguished persons and 3 were most learned and wise. Out of these three one was Abdul Masih who had the most sharp intellet, he was made leader of the delagation. Another was his adviser, Aiham and the third man was Abu Haresa Ibn Alkama who was a great priest and a famous learned man. Even the king of Rome showed him much respect. Arriving at Medina this Christian delegation engaged themselves in discussion with the Prophet (SM). These three man started debate on behalf of the delegation.

They placed a few evidences in support of the Lordship of Jesus Christ such as :

1. Jesus Christ could bring back life to the dead.

2. He could cure the sick and the ill.

3. He used to make earthen doll and could give life to it by blowing into it and it flew away. Therefore, he is God.

They further argued that he was son of God, because:

1. He was born without father.

2. He could talk even while he was in his cradle. As no other Prophet could do this, so he is the son of God. They submitted evidences in support of the doctrine of trinity such God has said we have done, we have created, we have commanded and we have decided etc. and the plural number has been used in

there places. If there was one God, the singular number would have been used. As Gods are three in numbers, so the plural numbers has been used. Thus they submitted their arguments and evidences.

In reply Rasul (SM) told them, "Well don't you know that a son resembles his father ? They said, 'yes'. Again the Prophet (SM) said, "Don't you know that God is everliving. He has neither death nor destruction and Jesus Christ has death and he is mortal." They replied, 'yes'. He said further. Don't you know or believe that our God is the Creator, Sustainer and Protector of all things. They replied, 'yes'. The Prophet (SM) again asked them, "Don't you know nothing of the world and the sky is unknown to him." They said, 'yes'. The Prophet (SM) again asked them, "Don't you know nothing of the world and the sky is unknown to him." They said, 'yes'. Then the Prophet (SM) said, "Did Jesus Christ know anything more than what knowledge God had given him. They said, 'no'.

Then he said that our Allah has given shape of Jesus Christ in his meother's womb according to his desire. They said, 'yes'. The Prophet (SM) said again, "Don't you know that Allah does not take food and drink and need not evacuate the bowels.: In reply they said, "Yes, certainly." Then the Prophet (SM) said, "Is it not known to you that Mary, the mother of Jesus Christ has conceived him in her womb and given birth to him and also she had given him necessary suck. Not only that, Jesus Christ himself used to take food and drink and also evacuated the bowels." They replied, 'yes'.

Then the Prophet (SM) said, "tell me, how according to you Jesus Christ can be God in spite of having all these characteristics." They could realise this perpetual truth, but they willfully denied the perpetual truth and did not accept Islam. Then a few verses of the sura Al Imran was revealed

including the verse of throne (AD Darul Mansur And Ahsanul Hadith). It is proved very clearly from this incident that the arguments presented by the Christians in support of the Lordship of Jesus Christ are not acceptable and the concocted doctrine of trinity is quite imaginary.

Another Nice Story

This story has been mentioned in the books 'Al-Jawabul Fasih' and 'Al-Fariq Makhluk-wal Khaliq'. The summary of this story is that three fire-worshipers started learning Christianity to a priest after their concersion to it. The priest also began to teach them the basic creed of the Christianity, particularly the doctrine of trinity and explained to them that the doctrine of trinity is the Christian faith and redemption depends on it. They remained with the priest.

Once a friend of the priest came to him and enquires of him if he had converted any one of Christianity. The priest replied that those three persons had given their religion of fire worship, accepted Christianity and learning Christianity from him. The friend asked him if they had learnt the necessary creed of Christian faith. The priest replied, 'yes'. Then he sent for one with a view to showing the friend the depth of his teaching to his learners. As he came in, the priest asked him about the doctrine of trinity. He said in reply, "you have tought me that Gods are three in number, one is in the sky, the second one was born to the virgin Mary and the third God is he who descended at the age of 30 of the second God in the shape of a pegion. On hearing this the priest became very angry with him and pushed him out of the house. He said that it was a great fool and stupid.

Then he called the second one and also asked him the same question. He replied that God was originally three in number and one was shot dead and there are two Gods at present. At

this, the priest also became very angry with him and also pushed him out of the house.

Then he sent for the third man. This man was comparatively more intelligent than his class-fellow and more attentive in learning the creed of religion. When he was asked about the doctrine of trinity, he replied. 'Sir, by the grace of Jesus Christ I have realised very well and remembered well what you have taught me i.e. three in one and one in three and one out them was shot dead, thus died all three. Because, three united in one God therefore, the death of one is inevitably death of three. Otherwise, there can be no other meaning three in one, Therefore, at present, there is no God. It appears from this event that the doctrine of trinity could not be made to understand whatever attempt. The simple men could by no means perceive the doctrine of trinity.

For this reason, the priests try to convince others by saying that it is secret and a mystery and this unreasonable and absurd doctrine should be believed only, no need of realization. They can pertinently be asked if three in one and one in three can be believed, then why more than three i.e. four or five Gods in one cannot be believed. As it is concerned with faith only. May God show the right path to the Christians make them realise futility and absurdity of the Christianity. Amin!

Chapter-4

The Doctrine of Redemption

Significance

The faith in Redemption is regarded as the basic creed of Christianity. Without this there is no salvation. It means that Jesus Christ has been crucified for the salvation and redemption of mankind and he met his death by this way. Therefore, there is no need of following the Shariat or its rules and regulations. Only belief in Christ is necessary. About this it has been said in the Bible, the Epistle of Paul to the Ramans, Verse no. 3:23, "For all have sinned and do need the glory of God." Again in other verses no. 3:10-12, has been said.

10. "As it is written : there is not any man just.

11. There is none that understandeth, there is none seeketh after God.

12. All have turned out of the way : they are become unprofitable together : there in none that doth good, there is not so much as one."

Similarly, there is in the book of Genesis about Hazrat Adam (AS) in verses no. 3:17, 18 and 19,

17. "And to Adam he said : Because there hast hearkened to the voice of thy wife, and hast eaten of the tru, where of I commanded thee that there should not eat, cursed is the earth in thy work; with labour and toil, shalt there eat there of all the days of the life.

18. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth.

19. In the sweat of thy face shalt thou eat bread till thou retrun to the earth, out of which thou wast taken : for just thou ask and into dust thou shalt return."

In the verse no. 3:16, it is said. "To the woman also he said : I will multiply by sorrows and thy conceptions : in sorrow shalt thou bring forth childred, and then shalt be under thy husband's power, and he shall have dominion over thee."

In another place in the epistle of St. paul to the Romans it is said in verse no. 6:23 for the wages of sin is death. The Epistle of Paul to the Romans, it is said in the verses no. 5:12-13-14.

12. "Wherefore as by one man sin entered into this world, and by sin death; so also deth passed upon all men, in whom all have sinned.

13. For until the last sin was in the world, but sin was not imputed when the law was not.

14. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come." Similarly. in another verse of the epistle to the Romans, no 5:18, it is said, "Therefore, as by the offence of one unto all men to condemnation."

Dr. Bili Graham in his book search for peach writes, "Sin entered into the human race through Adam and since then the mankind has been trying to absolve itself from sin but no success at all." From that day, the human race has been carrying the inheritane of that sin from generation to generation. All of us are sinners as inheritance and whatever attempt we make, we cannot absolve ourselves from that inherited sin." (p. 23)

From the above description, it is realised that from Hazrat Adam (AS) up to Jesus Christ all men are sinners. None is holy and pious. All are sinners and impious. Salvation is not possible by the Shariat, rather that is cursed. For example, it is said in the epistle of Paul to the Galatians, verse no. 3:11, 11. "But in the law no man is justified with God, it is manifest : because the just man liveth by faith. But the law is not of faith, but He that doth those things, shall live in them.

13. Christ has redeemed us from the curse of the law."

It seems from the above discussion that the Jesus Christ came to this world only to free the mankind, adherence to the Shariat and salvation is not possible by Shariat. It is possible only by faith. Dr. Graham says, "Neither divine manager nor man can expriate for sin, only Jesus Christ is the penance for sin." p. 32. He writes further, "Redemption of mankind from sin lies in a void and baren mountain like the skull, where a robber is hanging in cross and in another an assassin. In between these two is hanging another man with the crown of horns. It is bleeding from his hand and feet. Fresh and red blood flowing from his chest and from forehead drop by drop red and bright blood flowing, he is the son of God Jesus Christ, harbinger of peace and God sent Prophet and messenger. The man who came to teach the people love and affection, who struck him a very severe blow ? Who struck the man who came to this world to teach the people love and affections ? it is I and you only did this. Jesus Christ had to suffer the driving of a nail only for your and my sin at the cruce.

At that very moment the mankind fell at the bottom of the world of sin and reached at the most heinous level. Such an ill treatment to the son of God, but the sin defeated itself to the cross. The cause, which crucified Jesus Christ, also freed the mankind. Those who repose their faith in Jesus Christ their sins were crucified like the crucification of the lamb of God. His death is our ground of hope, the promise of our victory. While he was crucified Jesus carried in his body, the sins which keep us under chain. He died only for us and became alive again. If you believe in Jesus Christ today, then you can also break through the chain of sins." (In Search of Peach, page 33)

In another place he says, "You must have this knowledge, you are sinner, the Christ died for your sin and rose up again for

your piousness. You should also have this knowledge that Jesus Christ died, he was buried, and he resurrected, and became center of the Gospels. You should have this faith as the minimum for redemption." (Page 75)

Actually, according to them, Hazrat Adam (AS) sinned and that sin had come down to the entire mankind from generation to generation and hence the entire mankind is sinner. Even the Prophets are not free from this sin. The sin was not removed by the shariat and redemption could not be gained by following it. That is why, God forgave the entire mankind by crucifying his own son Jesus Christ. Therefore, only believe in Jesus Christ leads redemption. There is no other alternative. This is given too much importance in the present Christian world and it is very easy to deceive the people by this way.

The Evidence of the Creed of Redemption being wrong and unreasonable. Now it is necessary that this creed of redemption should be judged by the Bible and reason and it is also necessary to enquire into its historical background and how this creed entered into the Christianity.

1. This creed of redemption entered into the Christianity at the very beginning when the doctrine of grinity also entered into it. The actual cause of it is that St. Oaul as a conspiracy, invented this doctrine only to destroy the true religion of Jesus Christ (AS). Many superstitions entered into the Jewish society during the long time between Jesus Christ (AS) and Hazrat Moses (AS). As the real Old Testament became extinct, the Jewish priests introduced many new creeds and concepts according to their own whim. As a result, the Jewish society became divided into hundreds of sects and by-sects. For reformation and purification of this community Hazrat Jesus Christ was sent as a messenger and accordingly he started reformation movements against the

superstitions which had already entered into Muslim society. The Inzil was revealed as a complementary book of the Old Testament.

When Jesus Christ started preaching and propagating his religion, the Jesus turned into his enemy. They knew that Messiah (Christ) would come and this good tiding was available in the Old Testament and they also knew that Dajjal (Imposter) would come. The Jewish priests convinced the Jewish king Herod that there was risk and danger for his kingdom from him and also they said many calumnies against Jesus. They further said, that Messiah was not the real Messiah, rather he was the false Messiah (Dajjal). Therefore, it was imperative to kill him and thus they indulged in conspiracy against him with the consent of the king and they were in search of an opportunity as to how he would be captured and crucified. Jesus Christ himself was aware of this conspiracy.

God assured him that they would not be able to touch him and he would be taken up to the heaven and protected thereby. Later, they besieged him with his disciples in a house, captured them all and at that moment, he was lifted up to the heaven and the appearance of another man was changed to resemble him and created doubts in their minds. Ultimately, they crucified him. Here the Jews killed him with enmity according them as the Messiah Dajjal (Imposter).

But St, Paul expressed his new opinion that Jesus Christ was crucified as redemption for the mankind and further manipulated the incident present him as the Lord and describe his supernatural magnificance. In his attempt to strengthen the doctrine of trinity he began to prech the doctrine of redemption with particular stress. It is found that St. paul was the exponent of this false doctrine. Jesus Christ himself never

said this, even nobody heard this during his life time. It is a grave concoction and also a superstition. For this reason, this belief cannot be the religion of Jesus Christ.

2. This doctrine of redemption is against the precepts of the Bible. For example there is in the Deuteronomy, verse no. 24:16, "The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin."

   There is in the verse no. 18:20 of the book of Ezechiel, "The soul that sinneth, the same shall die : The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son : the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him."

   It has been advised in the book of the Proverb, verse no. 11:8, "The just is delivered out of distress : and the wicked shall be given up for him." What is learnt from these verses is that an innocent man cannot be punished for the wickeds and the sinners. One cannot be executed for the crime of another. Therefore, the doctrine that Jesus Christ was crucified for the sins of mankind cannot be accepted.

3. This belief is quite against the concept of justice and reason. Because, according to this belief it is assumed that it is wrong and against the justice of God to forgive the sinners, wheras it is neither wrong nor injustice for him to crucify an innocent and faultess man. This is really very strange. Whereas, it is said in the Bible that God is kind and Forgiving. In verse no. 103:3 of the Psalms it has been said : "Who coverest the higher rooms thereof with water." Again in 102:8-10 there is : 8. "The Lord is compassionate and merciful. Long suffering and plenteous in mercy." 9. "He will not always be angry nor will he threaten for ever." 10. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

Similarly in the Gospel of Luke verse no. 6:35-37, there is 35. "For He is kind to the unthankful, and to the evil. 36. Be ye therefore merciful, as your Father also is merciful. 37. Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive and you shall be forgiven."

Similarly, in the Gospel of Mathew it is admonished in the verse no. 6:14-15. 14. "For if you will forgive men for their offences, your heavenly Father will also forgive your offences. 15. But if you will not forgive man, neither will your father forgive you, your offences." In addition to this, in chapter 18, in the Gospel of Mathew there is detail description about the forgiveness. It is proved from these verses that God forgives and also is fond of forgiving.

Therefore, how audacity it is to say that God did not forgive anyone, even a Prophet from Hazrat Adam (AS) to Jesus Christ. So, how wrong it is to believe that God does not forgive a sinner, whereas, he punished the innocent and faultless Jesus without any sin or fault on his part. If so, it is really very wrong and tyranny :

4. If their faith in redemption were true, they need not have worshipped in this world. Whereas they go to the Church every Sunday worship and pray. On the contrary, there is in the epistle to the Galatians, verse no. 3:13, "Christ hath redeemed us from the curse of the law." It is apparent that the law has been called curse and he redeemed them from this curse. It was so, whether Jesus Christ taught them to be cursed throughout his whole life ? This is really a very grave calumny.
5. It is mentioned in the book of Genesis verse no. 3:16, "To the woman also he said : I will multiply thy sorrows and thy conceptions : in sorrow shalt thou bring forth children." If Jesus Christ had redeemed the sins of the entire mankind,

why then the Christian women feel the agony of conception and pangs of birth ? It is therefore, realised that the doctrine of redemption is absolutely baseless.

6. As Jesus Christ redeemed all the sins and freed them from the law, why then there is so much reminder about the following of the Bible, its rules and regulations ? As in the Mark's Gospel (10:19), "Thou knowest the commandment : Do not commit adultery, do not kill, do not steal, bear not false witness, do not fraud, honour thy father and mother." Even in the Gospel of St. Mathew, verse no. 19:18, there is instruction for similar practice. It is clear from that the doctrine of redemption is not true.
7. They say that the sins were redeemed by crucifying Jesus Christ. Then a question arise, as according to them he was Lord, and the Lord Crucified! Was not he dishonoured ? Was not his weakness proved to the people ? All these questions must arise, but there was no answer. So they think that he was crucified as a man, then the queation which arises in that as a man was not he a sinner ? If so, how he can redeem others ? In addition, he addressed his mother Mary in an insulting manner. As it is found in verse no. 2:4 in the Gospel of John, "And Jesus saith to her : Woman, what is that to me and to thee ?" A sinner can never redeem others.
8. Is the crucification of Jesus is enough for redemption or penance of the sinner is also necessary ? If they say that crucification is enough, then it follows that the sins of all the infidels, the Jews and the idolators have been redeemed. Whereas, they do not admit about the forgiveness to the Jews and the infidels, on the other hand if they say their penance is necessary, then it is apparent the sinners should make penance, crucification is not enough. Therefore, this doctrine of redemption of sin is not right. Rather it is learnt

from the Gospel of Mark 16:16, that there is no emancipation without faith." He that believeth and is baptized, shall be saved : but he that believeth not shall be comdemned." Hence, deliverance is not dependent on the crucification of Jesus Christ.

9. God sent many Prophets and messengers in this world. They have taught the people about commandments of God and showed them the right way. so that the people can be relieved of the punishment. So if the crucification of Jesus Christ was enough for deliverance of all men, what was the necessity of sending thousands and thousand sof Prophets. Besides, if the Prophets themselves were not emancipated how could they guide others towards the path of deliverance?
10. If the crucification of Jesus Christ was at his own will or at the will of God, then why at the eve of his cricification he was so impatient and restive ? And why he prayed so much to be rescued ? Tried so much to escape from the grasp of the enemies ?
11. If the crucification of Jesus was the favour of God, then they should remain grateful to the Jews, they should also kiss the hands of the Jews as they kiss the cross-tree. Because, the action of the Jews paved their way of redemption.
12. Those who left this world before Jesus Christ, were they believers and got salvation or were they infidels and cursed? If they got salvation it was due to their belief in God, not for crucification of Jesus Christ. On the other hand, if they say that all the earlier people were infidels and cursed, this is against the word of Jesus Christ. As for example there is in the Gospel of Mark, "Jesus said to them, I came not to call the just, but sinners." (2:17) It appears from this, that Jesus did not come for the righteous.

If they say that he came for the redemption of all the people, those were born before and after him, it can be said that those who had died before he was born, they had no knowledge at all about Jesus, So, how it can be said that they went astray. Because, only those can be called strayed who rejected his message when reached them. How therefore, Jesus could redeem those who came before him? Besides, if his object was to redeem those who came before him ? Besides, if his object was to redeem all men, he should have come to this world before Hazrat Adam (AS), whereas, Jesus was sent to the children of Israel only, not for the entire mankind. Therefore, it is not right to say that he came for the expiation and redemption of the entire mankind.

13. God had arranged to slaughter an animal in place of slaughtering Ismail (AS), son of Abraham (AS). Why He did not similarly save his own son Jesus ? He had saved another's son, whereas allowed His son to be crucified, this is by no means logical. Is it the role of the father to disgrace His son by the enemies ?
14. God had heped all his messengers and destroyed their enemies. For example, the enemies of Hazrat Noah (AS) were annihilated by the cyclone and flood, Nimrod, the enemy of Hazrat Abraham by fire and the enemies of Hazrat Moses (AS) by water. Why he did not rescue His own son from the grasp of the Jewish enemies (?) rather helped the enemies—this is not an instance of justice.
15. Jesus Christ ordered his disciples, "And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the son of man shall set on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel." (Mathew, Verse no, 19:28) If Jesus

Christ had expitated all the sins, there remains no reason for judgment among 12 tribes Israel. Because all their sins had already been expiated and they got redemption. They have no sins, judgment is necessary only for the sinners. It is realized that Jesus Christ did not redeem.

16. In verse no. 19:33-34, in the Gospel of John it is said, 33. "But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. 34. But one of the soldiers with a spear opened his side, and immediately there came out blood and water." The doctors say that after one's death, blood cannot come out of the dead body. It is understood from this that the story of his crucification is incredible and concocted.
17. The story of the crucification of Jesus Christ has been mentioned in different Gospels with many differences of opinions. As a result, it is impossible to reveal the true happening. For example, as regards the time of crucification, it is said in the Gospel of Mark, Verse no. 15:25, "And it was the third hour and they crucified him," in John (verse no. 19:14), it is said, And it was the panaseene of the paseh about the sixth hour, "about the cross it is said in the John, verse no. 19:17, "And bearing his own cross, he went forth to that place which is called Calvary" and in Mathew, it is mentioned in the verse no. 27:32. "And going out, they found a man of Cyrene, named Simon; they forced him to take up his cross."

Similar verses are found in the Gospel of Luke, verse no, 23:36 and in verse no. 15:21 of the Mark. In the verse no. 23:39 in the Gospel of Luke, "And one of those robbers who were hanged, blasphemed him saying : If thou be Christ, save thyself and us" in verse no. 27:44 of Mathew, it is said, "the thieves also that were crucified with him, reproached him with." It is in the

John 19:19, "And Pilate wrote a title also and he put it upon the cross. And the writing was : Jesus of Nazarete, the king of the Jews." It is said in verse no. 27:37 of Mathew, and they put over his head his cause written : This is Jesus, the king of the Jews." Here the term Nazarete is not written. Again, in the Gospel of Mark verse no, 15:26, it is written. "The king of the Jews." Here neither Jesus nor King was written. About the particulars of Jesus in the verse no, 26:48-49 of the Gospel of Mathew, it is written, "And he (Judas) that betrayed him, gave them a sign saying : Whomsoever I shall kiss, that he : hold him fast." It is learnt from the verse no 18:7-8 of the John that Jesus himself said, 8. "Again therefore, he asked them : Whom seek ye ? And they said, "Jesus of Nazareth, 9. Jesus answered, I have told you that I am he, If therefore you seek me."

Who were present by the side of the cross ? About this, it is said in the verse no. 19:25-28 in the Gospel of John, it is said, "there stood by the cross of Jesus, his mother and his mother's sister, Mary of cleophas and Mary Magdalene. Again the verses of Mathew no, 27:56, mark 14:50 and Luke 23:49, it is said, "And all his acquaintance and the women that had followed him from Galilee, stood a far off, beholding these things. And there were many many women a far off, who had followed Jesus from Galilee." About hanging him in the cross it is said, in the Mark, verse no, 15:37, "And Jesus having cried out with a loud voice, gave up the Ghost." There is in the Gospel of Luke verse no, 23:46, "And Jesus crying with a loud voice said, "Father, into thy hands I command my spirit, And saying this he gave up the Ghost." And in the Gospel of John and verse no. 19:30, there is, "Jesus therefore, when he had taken the vinegar said : It is consummated. And bowing his head, he gave up the Ghost.: It is said in the Gospel of Mathew verse no. 27:46-55 "And about the ninth time Jesus cried with a loud voice, saying : Eli, Eli Lamma

Sabachtani, ... and Jesus again crying with a loud voice. Yielded up the Ghost."

Here it is found that Jesus, according to Mark, gave up his Ghost with a loud cry and repentance and accroding to Luke, he gave up his Ghost with commendation, but according to Mathew he gave up his Ghost excitedly while describing the cruelty of his Lord. In the verse no. 27:45 of Mathew, it is found that Jesus "Cried with a loud voice, saying, Eli Eli, Lamma Sabachtani ...." While verse no. 8:29 of John quotes Jesus who said, "And he that sent me, is with me and he hath not left me alone; for I do always the things that please him." From this it is clear that God did not forshake him. The above difference of opinions and opposed views imply that the story of his crucification is totally fabricated and as much, the description of one is at variance with that of the other.

18. Many among the Christians do not believe the 'story' of Christ crucification. According to them Jesus ascended the heaven completely alive. The Jews could not crucify him. The Priest Sel expressed this opinion and he quoted this from the Gospel of Barnabas. It is understood from this that in the Bible of Barnabas there is description against the doctrine of trinity and the Lordship of Jesus Christ as there is description against the crucification of Jesus and the doctrine of redemption. But, there may arise a question as regards the acceptibility of any quotation from Barnabas which has been rejected by the Christian priests and there is no mention of it in the present Bible. The reply is this that the validity of it is not at all jeoparadized at the acceptance or rejection of it by a particular sect of the Christians. In spite of their rejection, the Bible of Barnabas has been being published and distributed repeatedly throughout the world. The actual fact is this that the glad

tiding of the advent of Hazrat Muhammad (SM) and the doctrine of Tauhid (concept of the unity of God) are clearly mentioned in that Inzil and the description of the crucifition is the same as in the Quran. As these are opposed to the theories of St. Paul, so they have rejected this Inzil.

It is to be mentioned that Barnabas is one of the twelve apostles of Jesus Christ, but St. Paul was none. He was converted to Christianity from Judaism and interpolated those new concepts of partnership with God into Christianity on false claim and the doctrine of redemption is his fabricated concept. It is therefore, proved that the "doctrine redemption" is baseless.

19. At the time of crucification Jesus, none of disciples was present, out of fear all of them turned away from him. Hence, the total fact of his crucification has been described by his enemies, the Jews. Therefore, how far the description of the enemies may be acceptable is to be pondered over. If it is even admitted that one of his disciples according to some, was present yet the evidence is very weak, because of the evidence of only one, hence, the evidence is not reliable. Besides, the Jews as were majority of those present there, was not impossible on their part to manipulate and propagate the fact in their own favour, rather, there is another possibility, as they failed to catch hold of Jesus, they caught and crucified another man who resembled Jesus Christ. Because, they found that their object was not fulfilled, so they propagated that they had crucified Jesus only to conceal the real fact.
20. The Jews went at a very dark night to clear Jesus and there was no arrangement of any lamp or light, moreover those who went to catch Jesus were not acquaninted with him.

So, they took with them one of his disciples on their way to him to identify him. It therefore, ever remained a matter of doubt to them as regards the person whom they had caught and crucified.

21. According to a description of the Inzil, actually Jesus was not crucified, the Jews could not even catch him. From their hands, God has safely lifted him alive to the heaven and in his place another man, who resembled him, was crucified. As in the verse no. 4:5-7 in the Gospel of Mathew, there is 5. "Then the devil took him up into the holy city and set him upon the pinnacle of the temple, 6. And said to him : If thou be the son of God, cast thyself down, for it is written : That he hath given his angels charge over thee and in their hands shall they bear thee up, best perhaps thou dash thy foot against as stone, 7. Jesus said to him : It is written again : Thou shalt not tempt the Lord thy God." There is a similar hint in the verse no. 4:10 of Luke and in the footnote of verse no. 91:11-12 of the Psalms.

According to the above description of the Gospels of Mathew and Luke, the angels would have taken Jesus safely in the heaven, and there is such information in the earlier books also. Jesus Christ admitted and said that there was also command not to tempt your Lord. Therefore, it is now necessary to see what is there in the hymns of the Psalms no. 91:11-16. There is, 11. "For he hath given his angels charge over thee; to keep thee in all thy way. 12. In their hands they shall bear thee up : lest thou dash they foot aganist a stone. 13. Thou shall walk upon the asp and the basilisk : and thou shalt trample under foot the lion and dragon. 14. Because he hoped in me I will deliver him : I will protect him because he hath known thy name. 15. He shalt cry to me, and I will hear him : I am with him in tribulation. I will deliver him, and I will glorify him. 16. I will fill him with the length of days; and I will show him my salvation."

The above hymns make it very clear that the angels' will protect him, they will take him above by their hands. The Lord will save him and give him high position, he will call the Lord who will reply and remain with him in his crisis; He will also give him long life. There is also in the verse no. 12:34 of the Gospel of John. "The multitude answered him : We have heard out of the law, that Christ abideth forever," and in verse no. 12:36, there is, "These things Jesus spoke; and he went away and hid himself from them." Similarly, there is in the hymns of the Psalms no. 20:5, "He asked life of thee : and thou hast given him length of days for ever and ever." Here the verse of John no. 12:36 that "we have heard out of the law, that Christ abideth for hymns of the Psalms. From this it is understood that Jesus would pray to God who in turn would have replied and granted him length of life for ever. The enemies would not be able to touch him at all.

Similarly in the verse no. 22:39 of the Luke there is, "And there appeared to him an angel from heaven strengthening him and being in agony he prayed the longer." It is learnt from this verse that an angel came down to him from heaven to help and strengthen him. Thereafter this angel helped him by taking him by hand up to the heaven and thus paved him from the hands of his enemies. So, if Jesus was crucified by the Jews, then how the angels hepled him. Would not a single of those promises which God had given to help true ? It is certain that what God had to said to him was true. The angels had safely taken him up to the heaven and in his place, another man who resembled him was captured. This created serious doubt among the Jews. They failed to identify him.

That the prayer of Jesus Christ was granted is proved from the verse of the epostle to the Hebrews no. 5:7. "Who in the days of his flesh, with strong cry and tears, offering up prayers

and supplications to him that was able to save him from death was heard for his reverence." The Jews, because of their doubt about Jesus, hired Indas Iscariot for 30 tolas of Gold to get his acquintance and he said, whom I would kill, catch hold of him. In verse no. 14:44 in the Gospel of St. Mark, it is narrated, "And he that betrayed him, had given them a sign, saying : whomsoever I shall kiss that is he; lay hold on him, and lead him away carefully." This implies that there was doubt in his mind about his escape from their hand. That is why he had cautioned then as is found in the verses no. 18:3-8 of the Gospel of John,

3. "Judas therefore, having received a band of soldiers and servants from the chief priests and the Pharises come thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him went forth and said to them : whom seek ye ?

5. They answered him : Jesus of Jazareth, Jesus said to them : I am he and Judas also who betrayed him, stood with them.

6. As soon therefore as he had said to them : I am he, they went backward, and fell to the ground.

7. Again, therefore he asked them : Whom seek ye ? And they said : Jesus of Nazareth,

8. Jesus answered : I have told you that I am he. If therefore, you seek me, let there go their way."

It is clearly apparent that Jesus has turned into an object of so much doubt to them that thay searched him impatiently in spite of the fact that he stood before them and repeatedly said, I am he. Because he had a firm belief that within a short while, he would ascend the heaven and be salvaged, rather that they would doubt him about which he had also informed them. For example, in the verses no, 14:27 of the Gospel of Mark, it is

said, "And Jesus said to them : You will all be scandalized in my regard this night ..... but Peter saith to him : although all shall be scandalized in thee yet not 1. 30. And Jesus saith to him, Amen I say to thee, today, even in this night before the cock crow twice, thou shalt dery me thrice."

He made it clear here that all including Peter would have doubted him and that had exactly happened.

During this long period pf two thousand years, the entire Christian world remains in doubt about Jeses Christ. It is the holy Quran only which has brought out the truth about him. If the Quran could not devalged the truth, nobody could know the real fact up to the Dooms Day. In the verse no. 7:33-34 in the Gospel of John, there is 33. "Jesus therefore said to them : Yet a little while I am with you : and then I go to him that sent me. 34. You shall seek me, and shall not find me : and where I am, thither you cannot come." and the verse no. 8:21 in the same Gospel, there is. "Again therefore Jesus said to them : I go and you shall seek me, and you shall die in your sin. Whither I go, you cannot come" i.e. I shall ascend the heaven, there you would not reach me in spite of your all out attempts. Because you are not in a position to come to me.

In the Gospel of Mark, verse no. 16:19, it is said, "And the Lord Jesus after he had spoken to them, was taken up into heaven and sitteth on the right of God." In the Gospel of Luke, it has been said in the verse no. 24:51, "And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven "and in the verses from 26 to 40, he consoled them not to be anxious for him, but advised them to think for themselves. He said to them that he was going to heaven physically, not spiritually. In the Gospel of John, verse no. 3:13, it is said, "And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in

heaven." it has been described in the verse no. 1:9-11 in the Acts of the Apostles,

9. "And when he had said these things while they looked on, he was raise up : and a cloud received him out of their sight.

10. And while they were beholding him, going up to heaven, behold two men stood by them in white garments.

11. Who also said : Ye men of Galilee, why stand you looking up to heaven ? This Jesus who is taken up from you into heaven, shall not come as you have seen him going into heaven."

Similarly in the verse no. 7:13 in the Gospel of "I saw in the night visions and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Similarly, in the Gospel of Mathew, there is in the verse no. 24:30, "And then shall appear the sign of the son of man in heaven : and then shall all tribes of the earth nousu and they shall see the son of man coming in the couds of heaven with much power and majesty." And then they shall see the son of man coming in a cloud with great power and majesty." In the Gospel of John, verse no. 1:52, it is said, "And he saith to him : Amen Amen, I say to you, you shall see the heaven opened and the angels of God ascending and descending upon the son of man."

There are so many verses in the Gospels and there are mentions of his ascending heaven physically and returning to this world again. It is therefore, definitely established that Jesus was not crucified, the Jews could not kill him, rather God took him up into heaven safely. But in his place another man resembling him, was crucified and the Jews began to propagete that Jesus was crucified. This truth (the propagation of the Jews) can be believed.

Beside this, all other facts are the fabrication of the Jews

and the Christians have taken into thing Gospels. It is difficult to say that there is no manipulation behind this, Because, there is mention that Judas Iscariot handed over Jesus Christ to the Jews only for 30 tolas of gold and Peter began to deny him and tell lie out of the fear of his own life. It is therefore, not impossible that somebody else might put the concocted story of Christ crucification in record in the Gospels in return of something.

Therefore, the story on which, the doctrine of redemption has ben introduced, is totally false and baseless. Hence, it follows that this belief is wrong and erroneous. It has said earlier that this belief of redemption is the invention of St. Paul. He has ingroduced many new ideas and separations in Christianity by conspiracy only to destroy the Christianity. May God bless the Chirstians to realize this truth. Amen.

Chapter-5

The Prophecy and glad tiding of the Bible about the great Prophet (SM)

In the preamble of this book, it has been mentioned that there is a propaganda of the Christians that Jesus Christ (AS) was the last Prophet. After him no other Prophet will come. Therefore, Hazrat Muhammas (SM) cannot be recognized as the last Prophet. Actually, this is nothing but a bluff pure and simple. Because Jesus never claimed that he was the last Prophet, nor there is any mention in the New Testament that Jesus was the last Prophet. Besides, Jesus never said any such thing that no other Prophet would come after his ascending in heaven. He said openly that after him, the great Prophet would come and particularly he urged them all to faith in him. For this reason, a man named Muntanis from among the people of the Book raised a false claim himself to be the Prophet.

As a matter of fact the door of Prophethood was not closed with Jesus Christ (AS). But it was impossible of coming any other Prophet before Hazrat Muhammad (SM), rather there are names different Prophets in the Bible has been discussed in a previous chapter. In spite of that in the present Bible, there are mentions of the good tiding and Prophecy about the advent of the last Prophet Hazrt Muhammad (SM). In this chapter a short discussion is also added to. But many of the Jesus and the Christians make futile attempts to buy this truth. In this discussion, appropriate reply will be given to them. Again, many of them have accepted Islam also. There are detail discussions about these aspects in the books of sirat (i.e. the biographic of the great Prophet SM).

The First Good Tiding

In the book of Deuteronomy of the Old Testament, verse no. 18:18-22 it has been said,

18. "I will raise them up a Prophet out of the midst of their brethren like to thee : and I will put my words in his mouth, and he shall speak to them all that I shall command him."

19. And he that will not hear his words, which he shall speak in my name, I will be the revenger.

20. But the Prophet, who being corrupted with pride, shall speak in my name things that I did not command him to say or in the name of strange Gods, shall be slain.

21. And if in silent thought thou answer, How shall I know the word that the Lord hath not spoken ?

22. Thou shalt have this sign : Whatsoever that some Prophet foreblleth in the name of the Lord, and it cometh not to pass : that thing the Lord hath not spoken, but the Prophet hath forged it by the pride of his mind : and therefore thou shalt not fear him.

This good tiding is applicable to Hazrat Muhammd (SM). The Jews think that Hazrat Josue (AS) had been hinted to in these verses and the Christians think that this good tiding has been given for Hazrat Jesus Christ (AS). But this good tiding is actually applicable to only our Great Prophet Hazrat Muhammad (SM) for the followinjg reasons :

1. It has been said here, "I will raise them up a Prophet out of the midst of their brethren like to thee." It is apparent from this that the Prophet would be raised from among the children of Ismail, the brethren of the children of Israel, not from later tribe because the children of Ismail belong to the tribe which is the brethren tribe of the children of Israel. Hazrat Moses (AS) addressed all the people of the twelve brances of the children of Israel and declared that a

Prophet would appear from among your brethren and that cannot certainly be the Prophet from among his own tribes. No Prophet among the children of Israel can be compared to Hazrat Moses (AS). For example, in the book of Deuteronomy, verse no. 34:10, it has been said, "And there arose no more a Prophet in Israel like unto Moses". For this reason, if the name of any other Prophet is referred to besides Moses, it would be wrong and neither Josue (AS) or Jesus Christ (AS) can be the object of this good tiding. Both of them belonged to the children of Israel, not to their brethren tribe. Therefore, it can be said with certainty that the hint of this verse is to the advent of Hazrat Muhammad (SM), the Prophet from the children of Ismail.

2. It is said that there would be a Prophet like Moses (AS). Neither Jesus or Josue was like him. Because, Moses (AS) had a new code of law whereas Jesus Christ had no code of law, rather he was a prophet under the lands of Moses. Moses (AS) was the servant of God, whereas the Christians believe Jesus Christ as the son of God. Again the Christians believe that Jesus Christ was put to death by crucification and this has redeemed the mankind of its all sins. But Moses (AS) was not like this, In the cows of Moses (AS) there are rules and regulations for purification and also for awarding punishment. But no such rules and regulations are available in the religion of Jesus Christ. Therefore, these two Prophets i.e. Moses (AS) and Jesus Christ are not similar to each other. But there is complete uniformity between Moses (AS) and Hazrat Muhammad (SM). There are similarities in the laws of both Hazrat Muhammad (SM). There are similarities in the laws of both as regards war, holy war, lawful and unlawful, sanctity, penal code and admonition.

3. There is mention that "I will raise i.e. he will come in future. Josue (AS) was a disciple and a follower of Hazrat Moses (AS). He would not have been referred to by this verse. Besides, he became a Prophet even during the lifetime of Hazrat Moses (AS).
4. It has been said, I will put my words in his mouth." This implies that the promised Prophet will also be given book of laws. But Hazrat Josue (AS) was not given any book.
5. It is said, "And he that will not hear his words, which he shall speak in my name, I will be the revenger." It is to be noted here that this revenge is not meant for the revenge and punishment in the next world, which is to be suffered by every disobedient of each prophet. The real object is to punish them by war and fighting, chastisement and punishment. This type of punishment is absent in the laws of Jesus Christ and Josue, but enjoined in the Shariat (code of laws) of Hazrat Muhammad (SM). So the good tiding is applicable to him only.
6. It has been warned, "but the Prophet who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange Gods, shall be slain." This means that the Prophet, who will attribute false words to God, will be killed. It is to be mentioned here that Muhammad (SM) after his claim of Prophethood was not slain. The enemies inspite of their utmost attempts, failed to kill him. This is only his distinction. Those Prophets who were killed beore him like Zacharia and Yahiya, who were killed before him, were not referred to him as they were true Prophets. Here the Prophecy is only for the promised Prophet and this cannot also be Hazrat Jesus Christ. Because, according to the Christians he has been put to death by crucification, if it was true, he would also be a false Prophet. For this reason, the aim of this verse is only our Prophet Muhammad (SM).

7. It has been said, "Whatsoever that same Prophet foretelleth in the name of the Lord, and it cometh not to pass : that thing the Lord hath not spoken" i.e. one of the symptom of the promised Prophet is that what he would say, would be true and fruitful. All his prophecies will be materialise in the future and this is most applicable to Hazrat Muhammad (SM), whose prophecies, not a single one, proved to be wrong.
8. Many Jewish scholars admitted thta there is glad tiding about the advent of Hazrat Muhammad (SM) in the Old Testamen. The Emperor of Rome, Heracles said after his conversation with Abu Sufian, "of course, I know that the last Prophet would come," (Bukhari)

   Mukhayrik was a vast learned man among the Jews. He told the Jews on the day of the battle of Uhud. "O Jews, by God, he is the last Prophet. Once Rasul (SM) had a confidential talk with Abdullah Ibn Suria who admitted that he was true Prophet, but the Jews out of their jealousy maintain grudge against him. Many such instances are available. Many Jewish and Christian learned men had borne testimony that he was the true Prophet and all these have been mentioned in the books of Sirat.

The Second Good Tiding

It has been said in the verse no. 17:20 in the book of Genesis, "And as for Ismael I have also heard thee. Behold, I will bless him and increase, and multiply him exceedingly : he shall beget twelve chiefs and I will make him a great nation."

Here God says that the will bless Ismail, and increase and multiply him exceedingly and make him a great nation. It is found that in the progeny of Ismail, no other Prophet came before the great Prophet Muhammad (SM) nor a great nation was created. So. God blessed Muhammad (SM) with the

Prophethood and made him the last Prophet and evolved a great Muslim nation through him.

Similarly, it has been said, "he shall beget twelve chiefs." The object of this verse is that there will be twelve caliphs after the Prophet (SM). It has been narrated in a Hadith that there will be twelve caliphs from among the Quraish, this also proves that Muhammad (SM) is the last Prophet. Because if there remained any other possibility of coming a new Prophet. it would also have been hinted. Rather it has been said that there will be twelve chiefs. none will appear as a Prophet. In a Hadith narrated by Imam Bukhari, it has been said that a Prophet followed another Prophet among the children of Israel and ruled over them, but there is no scope of coming any Prophet after me, save Caliph. Hence, by this glad tiding Muhammad (SM) has been hinted at.

The Third Glad Tiding

There is in the verse no. 33:2 of the book of Deuteronomy, "And he said : The Lord came from Sinai, and from Seir he rose up to us : he hath appeared from Mount Pharan, and with him thousands of saints. In his right hand a fiery law."

There are three glad tidings here. 1. The Old Testament was given to Moses at Sinai, 2. To hint at the Prophethood of Jesus Christ and revelatioj of Inzil to him by referring to the mout Seir, which is adjacent to the birth place of Jesus Christ; 3. To hint at the Prophethood of Hazrat Muhammad (SM) and the revelation of the Quran by mentioning the mount Pharan which is very near to Mecca.

The mountain Pharan, wherein is the cave of Hira, is situated at Mecca. It is said in the verse no. 21:20, of the book of Genesis, "And God was with him : and he grew, and dwelt in the wilderness and became a young men and archer" i.e. Hazrat Ismail (AS) had to settled in the desolate land in the vicinity of

the Pharan mountain. It is historically proved that Hazrat Ismael (AS) lived at Mecca. What is therefore, said here that He appeared from the mountain, pharan, i.e. he came out from the pharan with the light of Prophethood and guidance to the right path which has illuminated and brightened the whole world. It has been said further that he had in his right hand a 'fiery law' i.e. he would be provisions of war and penal system.

Actually in these verses there are mentions of gradual three glad tiding, such as, 1. The Lord came from Sinai; 2. He rose up from Seir and 3. He had appeared from the mount Pharan i.e. The Old Testament given to Moses (AS) is like the lustre before dawn, the Inzil given to Jesus Christ, is like the rising sun and the Quran revealed to Hazrat Muhammad (SM), is like the intense light of the mid-day sun. The light of Quran spread all over the world exactly as the mid-day sun lightens the whole world.

By the mountain of Pharan, a few Christian priests refers to the mountain of the Sinai area. This is actually a misinterpretation. Because, in the book of Genesis, it is mentioned that Agar lived in the vicinity of Pharan with her son Ismasil. Ånd the history says that Agar used to live in Hijaj i.e. at Mecca with her son and their progeny greatly increased here. In the original script of the Old Testament of the Samarias the term Hijaj is written with the Pharan. Besides Hazrat David (AS) went to Pharan after the death of Prophet Samuel. He wrote a Psalm there and stayed in the house of Qaida, son of Ismail (the first book of Samuel, 25:1, and the Psalm, 120:5). From this it is very clear that Pharan was at Mecca.

In the said glad tidings it has also been mentioned that there were "thousands of saints with him." In English translation of the Bible the term 'Thousands' have been used. By this term, the conquest of Mecca by the great Prophet Hazrat Muhammad (SM) has been hinted out. This number nicely corresponds to the number of companions ten thousands which

he had with him at the time of conquest of Meca. Because by the use of 'thousands', i.e. the plural number of thousand, several thousands, has actually been meant.

The Fourth Glad Tiding

In the Deuteronomy, verse no. 32:21 there is warning and a declaration of retaliation against the Jews. "They have provoked me with that which was no God, and have angered me with their vanities : and I will provoke them with that which is no people and will vex them with a foolish nation."

Here God accuses the childredn of Israel for provoking him and creating his anger by their worship of false Gods and their vanities. So God would also inform, retaliate them by creating their provocation and vexation with a foolish nation. Here by the term 'foolish nation' the foolish Arabs were meant and the great Prophet (SM) came out of them. For this reason the great Prophet Muhammad (SM) is called the Prophet of the illiterate people. This people of Arabia were totally ignorant about the right guidance and knowledge. They were, in the eyes of the children of Israel, an inferior people. The Almighty God send His great Prophet from among this illiterate people and thereby provoked the Jews and created vexation among them.

Some Christians opine the term 'foolish' and Prophet here indicate the Greeks and Jesus Christ respectively. As the epistle of St. Paul to the Romans gave an indication to this. Actually, this a hoodwink. Because, the Greeks were very advanced in the knowledge of arts and science since three hundred years before Jesus Christ. Among them many scientists and philosophers like Socrates, Plato and Aristotle were born and the Old Testament was also translated and published in Greek. Therefore, it is a misinterpretation of the term 'foolish nation' of the glad tiding to mean the Greeks.

The Fifth Glad Tiding

In the book of Genesis, verse no. 49:1-2 there is a prophecy of Jacob as, "And Jacob called his sons, and said to them : Gather yourselves together that I may tell you the things that shall be all you in the last days. 2. Gather yourselves together and hear, O Ye sons of Jacob, hearken to Israel your father." And there is more in verse no. 49:10, 11 and 12,

10. "The sceptre shall not be taken away from Juda nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectations of nations.

11. Trying his foal to the vineyard and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grave.

12. His eyes are more beautiful than wine and his teeth whiter than milk."

From the above verses it comes out that the sceptre will remain within the children of Israel till the arrival of the stone of Israel. By the 'Stone of Israel' Hazrat Muhammad (SM) has been hinted to and he is the last Prophet, but not from the children of Israel. After his advent all the doors of Prophethood have been closed. No other Prophet will come from among the Bani (Children) Israel.

The Christians say that the term 'The Stone of Israel' hints to Jesus Christ, but this idea is wrong. Because the pattern of the sentence implies that he would not be from the Bani Israel. When he will come out, the scptre will go out of their hands. If the 'Stone of Bani Israel' comes from them, then the rule of Israel has not closed, rather the rule of Israel in the hands of their children will further be proved. Whereas Jesus Christ belong to the progeny of Israel.

Therefore, the stone will be that Prophet who would not be from the Bani Israel and he would come in the last stage and he

is only our dear Prophet Hazrat Muhammad (SM). It has further been said that he should be the expectation of the nations. These acceptability of his message in many countries is implied. This is his unique characteristic. He is Prophet of all nations throughout all ages to come. Different nations and different communities gathered around him group by group and admitted to obey his command.

The verse, "trying his foal to the vineyard and his ass ......he shall wash his robe" has been historically proved to have occurred during the time of Hazrat Muhammad (SM). It is mentioned in the book 'Madarijun Nabuat' that a black ass was seen at Khaiber after its conquest and the ass talked with the Prophet (SM). It said that 60 asses are born from the off-Springs of my grandmother. Nobody except the Prophets rode them, Now I am only alive. I expect that you would ride me. There is no other Prophet save you. Then the Prophet (SM) rode it.

There is also, "He shall wash his robe in wine and his garment in the blood of the grap." Here a distortion has been made in the original Hebrew languag. Actually, it was, "he shall wash his robe with the juice of the grapes asnd wash his garment with the blood of the wine." Because in the Shariat of our Prophet wine has been declared unlawful and unclean. Hence, this verse is also proved to be true.

It has further been said, "His eyes are more beautiful than wine and his teeth whiter than milk." Here the physique and colour of the Prophet (SM) have been described. Because the eyes of the Prophet (SM) were reddist, his teeth are white in colour.

For example, it is mentioned in the book 'Zurkani', that the Prophet (SM) went to Basra for trade and was in rest under a tree and the priests asked his slave Maissara about the

reddishness of his eyes. Maisara replied that his eyes were always reddish in colour. At time .... priest said that he was the last Prophet if remained alive upto his time. This proves that the priest knew that this sign was there in the Old Testament beforehand. There are so many instances that the priests and the clergymen are in search of this sign. Therefore, the glad tidings of those verses were described only about the great Prophet (SM).

The Sixth Glad tiding

In the hymns of the Psalms, no. 44:2-18 there are,

2. "My heart hath uttered a good word: I speak my works to the king : My tongue is the pen of a servener that writeth swiftly.

3. Those art beautiful above the sons of men : grace is poured abroad in thy lips; therfore hath God blessed thee for ever.

4. Gird thy sword upon thy thigh, O thou most mighty.

5. With thy calmliness and thy beauty set out, proceed prosperously and reign.

Because of truth and meekness and justice : and thy right hand shall conduct thee wonderfully.

6. Thy arrows are sharp : Under thee shall people fall, into the hearts of the king's enemies.

7. Thy throne, O God, is for ever and ever : The sceptre of thy Kingdom is a sceptre of leprightness.

8. Thou hast loved justice, and hated iniquity : Therefore, God thy God, hath anointed thee with the oil of gladness above thy fellows.

9. Mysru and stacte and cassia perfume thy garments, from the ivory houses : out of which thee daughters of kings have delighted thee in thy glory.

10. The queen stood on thy right hand, in gilded clothing : surrounded with variety.

11. Hearken, O daughter, and see, and incline thy ear : and forget thy people and thy father's house.

12. And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

13. And the daughters of Tyre with gifts, gea, all the rich among the people shall entreat thy countenance.

14. All the glory of the king's daughter is within golden borders, 15 clothed round about with varieties.

15. After her shall virgins be brought to the king : her neighbours shall be brought to thee.

16. They shall be brought with gladness and rejoicing : They shall be brought into the temple of the king.

17. Instead of the fathers sons are born to thee : thou shalt make them princes over all the earth.

18. They shall remember thy name throughout all generations. Therefore shall people praise thee for ever; ya, for ever and ever.

In these hymns Hazrat David (AS) gives tiding about the appearance of a promised great Prophet. No Prophet with those characteristics had yet come among the Jews. The protestant Christians claim that the promised Prophet is no other than Hazrat Jesus Christ. But the virtues and qualities which have been mentioned here are completely available only with Hazrat Muhammad (SM). Because the qualities mentioned in the said chapter are as under :

1. He would be very much beautiful.
2. He would be above all.
3. Grace would pour out of his lips.
4. He would be blessed by God for ever.
5. He would gird his sword on his thigh.
6. Most mighty.
7. Honest, truthful, tolerant and the bearer of flag of peace.

8. His right hand would conduct wonderful things.
9. His arrows would be sharp.
10. The entire nation shall fall under his feel.
11. He would love justice and hate iniquity.
12. The princess would serve him.
13. All the rich among the people shall entreat his countenance.
14. He would be offered with various kinds of presentations.
15. His would make his sons prices all over the world.
16. His name would be remembered throughout all generations.
17. People would praise him for ever.

These qualities are found fully only in Hazrat Muhammad (SM).

The Evidence for the First Claim : Hazrat Abu Horaira (R) says : I have never seen any one so beautiful and lovely as Hazrat Muhammad (SM). It seemed that the sun dozzles on his face. When he laughed, the brightness of his teeth illuminated the wall (Tirmizi). Umme Ma'abad described the appreance of Hazrat Muhammad (SM) and said, "the Prophet (SM) was the most bright and beautiful among the human spein. (Ahmed)

The Evidence for the second : The Prophet (SM) says, "I will be the best among the mankind on the Day of Resurrection and I do not claim any credit for it." (Rirmizi)

The Evidence for the Third : His eloquence and sweet tongue are recognized by all. Of all, his knowledge of language was the most perfect. He said, "I am the best orator among you all." (Tabakati : Ibn Sa'ad)

The Evidence for the Fourth : Lakhs and crores of people seek bleesing for him in five times prayers everyday and on many other occasions. They express well wishes for him.

The Evidence for the Fifth : The Prophet (SM) always remained ready for war. He said, "I am the Prophet of war." (Tirmizi)

The Evidence for the Sixth : The Almighty God endowed him with enormous strength. It is narrated in a Hadith that a mighty wrestler named Rukana once met the Prophet before his acceptance of Islam. The Prophet (SM) asked him, if he was not afraid of and respond to the invitation of his religion. He replied, I shall certainly follow you if I can be sure of the truth of your claim. The Prophet (SM) replied would you believe me if I can defeat you in wrestling. He said, "Of course I shall."

Then the Prophet (SM) defeated him in the wrestling and he fell on the ground and fainted. However, after a little he rose up and said, 'If you can defeate me again in the wrestling. The Prophet took his challenge and again defeated him in wrestling. He said, "It is a wonder that you defeated me in wrestling." The Prophet (SM) said, "If you want, I can show you much more wonder than this, but the condition is this that you must follow me. He said, "What is that ?" Then the Prophet (SM) looked at a distant tree and hinted into come, the tree instantly came to him and then he again hinted to the tree to go to its place, which it did. (Bukhari) There are so many Hadith of this type.

The Evidence for the Seventh : The honesty, truthfulness and the trustworthiness of the Prophet (SM) are known to all. The people of Mecca called him Al-Amin meaning the trustworthy. Nazar Ibn Harish told the Quraish that he (Muhammad SM) was born and brought up among you and always was known to be honest, truthful and trustworthy. (Ibn Ishaq) Abu Sufian (R) admitted the truthfulness of Hazrat Muhammad (SM) before the Emperor of Rome.

The Evidence for the Eighth : The Prophet (SM) threw a handful of dust against the infidel enemies during the wars of

Badr and Hunayain. As a result, they were defeated. This dust spreaded to the eyes of each enemy. The moon was bifurcated by the hint of his finger. The tree comes and goes by the hint of his hand. There are many such incidents which have been mentioned in the chapter of miracle in the books of biographies. (Sirat Books)

The Evidence for the Ninth : The descendants of Hazrat Ismail (AS) were known to be archwers beforehand. Once the Prophet (SM) said, O children of Ismail, practice archery, because, your father was also an archer. He said further, "He who learns how to throw arrows but forgets later on, is not my follower Muslim.

The Evidence for the Tenth : People had begun to take shelter under Islam group by group during the life time of Hazrat Muhammad (SM). The number of Muslims exceeded one lakh from ten thousand within two years of the conquest of Mecca.

The Evidence for the Eleventh : This is very apparent which is admitted even by his permanent enemies. These are detail discussions about sublime character and ideal life of Muhammad (SM) in the books of his biographies.

The Evidence for the Twelvth : The princess and other ladies came within the fold of the Muslim families. For example, Shahr Banu, daughter of Yazdjard, the king of Persia became a lady of the Muslim family as the wife of Imam Hossain.

The Evidence for the Thirteenth and Fourteenth : Najashi, king of Etheopia. Munzir Ibn Sabi, the ruler of Bahrain and the Sultan of Amman—all accepted Islam showed allegiance to the Prophet (SM). Similarly, Hiracles, the king of Rome sent presentations to the Prophet (SM). The king of Egypt had sent three slave girls, three Etheopian slave, a good mule, and excellent horse and much valuable clothes to him as presentation.

The Evidence for the Fifteenth Claim : From the descendents of Hazrat Hussain emerged many caliphs, and also became more than a thousand rulers and Sultans in different countries like Hijaj, Yamen, Egypt, Syria, Persia and India. Even in many countries of the world there are many rulers and kings from the off-spring of the Prophet (SM). Even Imam Mahdi would come in future from his family.

The Evidence for the Sixteenth and the Seventeenth : In every Muslim inhabitant country of the world, there are calls for prayers five times a day and the name of the Prophet (SM) is being uttered loudly in these calls (Azans). Even within the prayer, blessings were sought for him. The Muhaddisin who teaches Hadith, the preachers of Islam and the religious orators, pilgrims to his grave—all seek blessing of God for him. It is to be mentioned that hundreds of Muslims go to visit his mausoleum round the clock.

As a matter of fact, all the above qualities are found in complete form in the great Prophet (SM). On the contrary, these attributes are not found in Jesus Christ in minimum quality. Rather according to their claim, these are not at all applicable to Jesus Christ. Because they believe that Jesus Christ was captured, humiliated, whipped, crucified and he had neither wife nor son. Therefore, no princess ever entered his house, how can there be any king or Ruler from him ? There was nothing of this sort which can be related with him. So, the mentioned glad tidings are only applicable to our great Prophet Hazrat Muhammad (SM).

The Seventh Glad Tiding

In the hymns no. 149:1-9 of the Psalms, there is,

1. "Sing ye to the Lord a new canticle : let his praise be in the Church of the saints.

2. Let Israel rejoice in him that made him : And let the children of sion be joyful in their king.

3. Let them praise his name in choir : Let them sing to him with the timbrel and psaltery.

4. For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

5. The saints shall rejoice in glory : They shall be joyful in their beds.

6. The high praises of God shall be in their mouth : and two-edged swords in their hands.

7. To execute veneance upon the nations chastisements among the people.

8. To bind their kings with filters and their nobles with manacles of iron.

9. To execute upon them the judgment that is written : This glory is to all his saints (Awlia-e-keram)."

In these glad tidings, the promised Prophet has been mentioned as the king and his followers as the society of the saints i.e. that promised Prophet will be a king. He would hold two-edged sword in his hand. He will punish the disobedient nations. He will fight his opponents with his companions make his rival kings captive. All these are applicable only to Hazrat Muhammad (SM). His followers and companions fought against the Romans and other enemy kings with double edged swords and made those rulers and kings captives.

Some of the Jews say that this glad tiding is for Hazrat Solomon (AS). But this is not true. Because they hold that Solomon turned into a heretic and idolator before his death. On the other hand, some Christian priests say that this glad tiding is meant for Jesus Christ but this is not true. Because Jesus Christ according to their false description, was crucified and his companions were captured. How they could captured other kings ? Besides, it has also been said that the promised Prophet will be the king and Jesus Christ was not a king at all.

Therefore, this promised Prophet was no other than the Prophet of Islam.

It has further been said in this glad tiding that the saints i.e. his companions shall rejoice in glory and the high promises of God shall be in their mouth : It implies that his followers will praise God always whether in bed or not. The Muslims i.e. his followers above remember God and raise his name loudly (Zikr) in their Salat (prayer), Jihad (holy war), Hajj, and Umra etc. The Christins bell the ring and the Jews blow horn. None of them utters the name of God by their mouth.

In fact, here the kint is delimited to the Prophet Hazrat Muhammad (SM) and his followers. It becomes very clear from this tiding.

The Eighth Glad Tiding

In the hymns of the Psalms no. 71:2-19, it has been said, "Give to the king thy judgment, O God : and to the king's son thy justice :

To judge thy people with justice and thy poor with judgment.

3. Let the mountains receive peace for the people : and the hills justice.

4. He shall judge the poor of the people, and he shall save the children of the poor : and he shall humble the Oppressor.

5. And he shall continue with the seen and before the moon, throughout all generation.

6. He shall come down like rain upon the fleece : and as showers falling gently upon the earth.

7. In his days shall justice spring up and abundance of peace, till the moon be taken away.

8. And he shall rule from sea to sea, and from the river unto the ends of the earth.

9. Before him the Etheopians shall fall down and his enemies shall lick the ground.

10. The kings of Tharsis and the Islands shall offer presents: the kings of the Arabians and of Saba shall bring the gifts.

11. And kings of the earth shall adore him : and all nations shall serve him.

12. For he shall deliver the poor from the mightly : and the needy that had no helper.

13. He shall spare the poor and needy : and he shall save the souls of the poor.

14. He shall redeem their souls from usuries and iniquity : and their names shall be honourable in his sight.

15. And he shall live and to him shall be given of the Gold of Arabia, for him they shall always adore : they shall bless him all the day.

16. And there shall be firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted : and thy of the city shall flourish like the grass of the earth.

17. Let his name be blessed for evermore : his name continueth before the sun. And in him shall all the tribes of the earth be blessed : all nations shall magnify him.

18. Blessed be the Lord, the God of Israel who alone doth wonderful things.

19. And blessed be the name of his majesty for ever : and the whole earth shall be filled with his majesty. So be it. So be it."

In this glad tiding it has been said about the appearance of such a Prophet who would be given revelation and prophethood from God. He will have authority, of ruling and sovereignty, his kingdom will spread everywhere, he will judge on the basis of justice and righteousness, he shall deliver the poor from the mighty; and the needy that had no helper. He shall humble the oppressor, his enemies will tremble out of his fear, the kings

will send him presentations, all nations will serve him and people all around will seek blessing for him. His fame will last for ever and his name will be remembered as long as the sun remains.

If we think about the above attributes we can realise that those were not atrtributes of Jesus Christ rather those were found only with the Prophet Hazrat Muhammad (SM). The Almighty God endowed him with domain and reign of government along with Prophethood. In human society he established such justice and equity, which the world never had heard nor witnessed. He took revenge of the poor against the oppressor. His authority was established on the ground and water. His enemies' palpitation stated at his threat. The mighty kings sultanate before him. Precious presentation were sent to him. He launched holy war.

So long the sun and the moon will remain, his name will be uttered very loudly in the call for Salat (Azan for prayer) in the minaret and in invocation to God and in prayers. So it can be asserted with certainty that our Prophet Hazrat Muhammad (SM) has been indicated by the words the 'Promised Prophet'.

The Ninth Glad Tiding

In the book of Isaias, it has been said in the verse nos. 42:1-8, 1. "Behold my servant, I will uphold him : my clut, my soul delighted in him; I have given my spirit upon him, he shall bring forth judgment to the Gentiles. 2. He shall not cry, nor have respect to person, neither shall his coice be heard abroad. 3. The bruised reed he shall not break and smoking stick he shall not quench : he shall bring forth judgment unto truth. 4. He shall not be sad, nor troublesome, till he set judgment in the earth : and the islands shall wait for his law. 5. Thus saith the Lord God that created the heavens and stretched them out; that established the earth and the things that spring out of it;

that giveth breath to the people upon it and spirit to them that thread thereon. 6. I, the Lord have called thee in justice and taken thee by the hand, and preserved thee. And I have given thee for a convenant of the people, for a light of the Gentiles : 7. That thou mightiest open eyes of the blind and bring forth the prison out of prison and then that sit in darkness out of the prison house. 8. I the Lord, this is my name : I will not give my glory to another nor my praise to graven things."

The promised great Prophet who has been referred to here in these verses is definitely the Prophet of Islam. At the beginning the indication is at the three names of the Prophet (SM). My servant i.e. Abdullah he is my elut i.e. Mustafa, I have given my spirit upun him i.e. Murtaza—these are his distinctions and attributes. Here what has been said in verse no. 9. "The things that are first behold they are come : and new things do I declare : before they spring, I will make you hear them." This is an irrelevant verse. The object is to show the importance of this Prophecy i.e. the Prophecies which we made earlier are of course true. Similarly, this prophecy will also come true. This is like an irrelevant word which is said in the middle of speech.

The particulars and the attributes which have been mentioned in the above verses can not be about Hazrat Jesus Christ. Because :

1. It is said, "He shall not be sad nor, troublesome till he set judgment in the earth"—this verse is not applicable to the weapon befor he could establish justice and his reign. But the great Prophet Muhammad (SM), before his death had established an ideal state and justice on earth.
2. It is also said, "I the Lord have called thee in justice and taken thee by the hand and preserved thee." This cannot also be applicable to Jesus Christ. Because, according to the haseless belief of the Christians he called and involved God impatient but he died ultimatelv. God did not protect him.

But this is true about the great Prophet (SM). Many heinous attempts were made to kill him, but those were baffled, God saved him from all conspiracies.

3. In the verse no. 8. It has been declared, "I will not give my glory to another, nor my praise to graven things." i.e. I will destroy idolatry and it is my responsibility to put an end to this. It is to be noted that Jesus Christ did wage any war against the idolatry, all his times were spent against the Jews. But the great Propher, Muhammad (SM) spent greater part of his life in his campaigns against idolater. At last, idolatry vanished from Arabia.
4. It has been said, "He shall not cry." This quality is also found in Muhammad (SM). In a Hadith it is learnt that he does not make any noise in the market place. (Bukhari)
5. It has been said, "And I have given thee for a convenant of the people for a light of the gentiles : that thee mightiest open the eyes of the blind."

As a matter of fact, these verses are applicable to Hazrat Muhammad (SM) only. Once Hazrat K'ab (R) was asked where is the glad tiding about Muhammad (SM) in the Old Testament ? He mentioned the place in Arabic which corresponds to the above verses.

The words of Hazrat K'ab (R) has been mentioned in the chapter of the commentary of the Quran in Bukhari; He says, God says in the Torah : "O Prophet I have sent thee as an witness and messenger of glad tidings, as a shelter to the illiterate, you are my servant and Prophet, I designate you as reliant, who will not be hard and rough, will not do any evil as a protest against the evil, rather he will forgive, will not make noise in the market; God will not take him back till the crocked religion is turned aright at last, all will say 'La Ilaha illa Allah', there is none to be worshiped except Allah and by this

verse, he will open the blind eye, black i.e. deaf ear and closed heart."

In this Hadith this is the quotation from the Torah, here, read the above verses again and again and also read the sayings of K'ab. You will find that the contentions of both are same. It is therefore, these glad tidings are about the great Prophet Muhammad (SM).

The Tenth Glad Tiding

It has been said in the book of Isaias verses no. 42:10 to 13.

10. "Sing ye to the Lord a New song, his praise is from the ends of the earth : You that go down to the sea and all that are therein, ye island and ye inhabitants of them.

11. Let the desert and the cities thereof be exalted ; cedar shall dewell in houses : Ye inhabitants of Petra. give praise, they shall cry from the top of the mountains.

12. They shall give glory to the Lord, and shall declare his praise in the islands.

13. The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal; he shall shout and cry; he shall prevail against his enemies."

Here by the 'new song' a new code of life i.e. 'Shariat' has been indicated and all have been addressed and commanded due to the wide applicability of his Prophedhood. Wherever you may be whether in the sea, city, hills and mountains i.e. in any part of the world, follow the divine code of law and praise the greatness and magnificence of God. The Muslims say 'Talbia i.e. at the time of Hajj. in their call (Azan) for Salat i.e. prayer and in the call at the start and within the Salat, they praise the Supreme Attributes of God and declare His greatness.

In the verse, the inhabitants of cedor have been dissected to praise God, here cedar means caider, who was son of Hazrat

Ismail (AS) and one of the ancestors of Hazrat Muhammad (SM) and he lived in Mecca. This has hinted to the birth place of Hazrat Muhammad (SM).

It has further been said here, "The Lord shall go forth as a mighty man, as a man of wor shall he stir up zeal; he shall shout and cry; he shall prevail against the enemies."

The valour and wars of Hazrat Muhammad (SM) have been indicated by these verses. In several tough wars Hazrat Muhammad (SM) showed his bravery and velour. In fact, these verses prove very clearly the glad tiding of Hazrat Muhammad (SM). There are by no means applicable to Hazrat Jesus Christ.

The Eleventh Glad Tiding

The verses no. 60:1 to 22, narrated about Mecca, Medina, the Prophet (SM) and his companions. It has been said.

1. "Arise, be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee.

2. For behold darkness shall cover the earth and a mist the people : but the Lord shall arise upon thee, and his glory shall be seen upon the thee.

3. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side.

5. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thu.

6. The multitude of camels shall cover thee, the dromedaries of Median and Epha : All they form Saba shall come, bringing gold and frankincense : and spewing forth praise to the Lord.

7. All the flocks of Cedar shall be gathered together unto thee rams of Nabaioth shall minister to thee : they shall be offered upon my acceptable alter, and I will glorify the house of my majesty.

8. Who are there, that fly as clouds and as doves to their windows ?

9. For the islands wait for me, and the ships of the sea in the beginning " that may bring thy sons from afar : their silver and their gold with them, to the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10. And the children of strangers shall build up thy walls and their kings shall minister to thee; in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11. And thy gates shall be open continually : They shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12. For the nation and the kingdom that will not serve thee, shall perish : and the Gentiles shall be wasted with desolation.

13. The glory of Libanus shall come to thee, the fir true, and the box true, and the pince true together, to beautify the place of my sanctuary; and I will glorify the place of my feet.

14. And the children of them that afflict thee, shall come bowing down to thu, and all that glandered thee shall worship the steps of thy feel and shall call thee the city of the Lord, the sion of the Holy one of Israel.

15. Because thou wast forsaken and hated and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation.

16. Thou shalt suck the milk of the Gentiles, and thou shall be nursed with the breast of the kings : and thou shalt know that I am the Lord thy saviors and thy redeemer, the Mighty One of Jacob.

17. For brass I will bring gold, and for iron, I will bring silver; and for wood brass and for stones iron; and I will make thy visitation peace, and thy overseers justice.

18. Iniquity shall no more he heard in thy land wasting nor destruction in thy borders and salvation shall possess thy walks and praise thy gates.

19. Thou shalt no more have the seen for thy light by day, neither shall the brightness of the moon enlighten thee : but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20. The sun shall go down no more, and thy moon shall not disease : for thou Lord shall be unto thee for an everlasting light, and the days of thy morning shall be ended.

21. And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

22. The least shall become a thousand and a little one a most strong nation : I the Lord will suddenly do this thing in its time."

What has been said in these verses are in short, as follows :

1. At first Mecca has been addressed as be enlightened : Because light has to you. By the term light, the light of the Prophethood of Hazrat Muhammad (SM) or the light of the Quran have been indicated or might be both; in the Holy Quran both have been called light (Nur).
2. The land, which had been for hundreds of years in the darkness of infidelity polytheism and many other superstitions was cleared of those with the light of the Quran.
3. The rich and the poor, the ruler and the ruled—all fouln their right way with this light.

4. At last this light spread all around and the various tribes of Arabia centred round this light. Within thirty years only, this light extended from the east to the west, from Persia to Rome.
5. Lakhs and lakhs of Muslims had begun to gather at Mecca either on foot or riding animals to perform Hajj. Innumerable camels and other animals were also brought these.
6. Many people came to Q'aba group by group and praised God, commended his glory and declared His greatness.
7. The kings and rulers of the Muslim world sent their presentations to the house of Lorc, Q'aba.
8. The inhabitants of Madian and Saba are all descendants of Hazrat Ismail (AS). They used to go to Mecca every year on came's back to perform Hajj and they created resonant everywhere in Meccah with the praise of God, declaring his greatness and majesty loudly. The herdsmen of Cader i.e. the illiterate people of Arabia and the Nabaioth i.e. the strong and stout people of the North-Eastern Arabian—all began to come to you and praise God. recite felicitation and salutation to Him.
9. Like the flocks of pegions the people began to come to Q'aba and circled round it.
10. The glory and the repute which are enjoyed by Lubnas i.e. Syria, at present will be shifted to Mecca. Syria is the place of abode of the Prophets of the children Israel and the Jerusalem is situated there. For this reason, it enjoys such a great dignity and glory. But the prestige of Mecca has largely been enhanced as the birth place of Hazrat Muhammad (SM), 53 years of his staying there and also the location of the Q'aba—all these have turned it into the best place of the world.

11. Those who will move against Q'aba will be totally annihilated as were the troop of Abraha with his elephants.
12. This Holy Q'aba will be decorated every year with the golden wrappers.
13. The name of this city is also gion. Though gion is the name of a mountain of Jerusalem, it is also the name of Mecca as is mentioned in the book 'Madarijun Nabuat'.
14. Those who will be caliphs and rulers after him, all will follow your Shariat i.e. code of law.
15. There will prevail complete justice and uprightness everywhere. No oppression nor injustice will be heard from anywhere.
16. He will leave for his followers such a Shariat i.e. code of law and religion, the light of which will last up to the Dooms Day.
17. His honour and glory will last for ever.
18. His sun will never set nor disappear.
19. All his companions will be pious and truthful.
20. A minor community will turn into great nation and the weak nation into the mighty one.

If any one ponders over the above tidings, he must admit that what have been said about Mecca, Medina, the Prophet and the companions are the glad tidings about Hazrat Muhammad (SM) only.

The Twelveth Glad Tiding

The verses no. 54:1 to 17 of the book of Isaias say,

1. "Give praise , O thou barren, the bearest nor : sing forth praise and make a joyful noise, thou that didst not travail with child : for many are the children of the desolate, more than of her that hath a husband, said the Lord.

2. Enlarge the place of thy tent and stretch out the skins of thy tolerate spare not : lengthen thy cords, and strengthen thy stakes.

3. For thou shalt pass on to the right hand and to the left : and thy seed shalt inherit the Gentiles, and shall inhabit the desolate cities.

4. Fear not for thou shalt not be confounded, nor blush : for thou shalt not be put to shame, because thou shalt forget the shame of thy youth and shall remember no more the reproach of the widowhood.

5. For he that made thee shall rule over thee, the Lord of hosts is his name : and thy remember, the Holy one of Israel shall be called the God of all the earth.

6. For the Lord hath called thee as woman forshaken and mouning in spirit and as a wife cast off from her youth, sais thy God.

7. For a small moment have I forshaken thee, but with great mercies will I gather thee.

8. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

9. This thing is to me as in the days of Noah, to whom I swore, that I would not more bring in the waters of Noah upto the earth : so have I sworn not to be angry with thee and not to rebuke thee.

10. For the mountains shall be moved and the hills shall tremble; but my mercy shall not depart from thee and the covenant of my peace shall not be moved : said the Lord that hath mercy on thee.

11. O poor little one, tossed with tempest without all comfort behold I will thy stones in order and will lay thy foundations with sapphires.

12. And I will make thy bull works of Jasper : And thy gates of graven stones and all thy borders of desirable stones.

13. All thy children shall be taught of the Lord : and great shall be the peace of thy children.

14. And thou shalt be founded in justice : Depart for from oppression, for thou shalt not fear: and from terror, for it shall not come near thee.

15. Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

16. Behold, I have created the Smith that bloweth forth an instrument for his work, and I have created the killer to destroy.

17. No weapon that is founded against thee small prosper : and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord and thing justice with me, saith the Lord."

If the above verses are read, the following points become clear :

1. By using the term 'barren' Mecca has been indicated because after Hazrat Ismail (AS), no other Prophet was sent .to Mecca, nor there came any revelation to any one else. Whereas many Prophets came to Jerusalem and revelations were sent to them. Out of this consideration, Mecca was barren.
2. Here 'the children of the desolate' means the children of Agara and 'that hath a husband' means 'Sara'. God addressed Mecca and commanded to sing, praise and make a joyful noise, because He would send from the children of Agara such a great personality who would be much more great and outstanding than the children of Sara. As a result the status of Mecca would also rise considerably. God has fulfilled his promise and sent at Mecca the last and greatest Prophets of all ages.

3. God further promised him, "With great mercies will I gather there," and again said, "So have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved and the hills shall tremble, but my mercy shall not depart from thee."

   According to his promise God sent the great Prophet (SM) to Mecca and will not send any other Prophet up to the Dooms Day. The world knows that the sun of Mecca shed light to the East and the West everywhere. Within a short span of 22 years his followers hoisted the flags of conquest in many big countries and brought those under their direct rule. Such great conquest one is rare in the history of the world. The promise of God, "Thou shalt passon to the right hand and to the left : and thy reed shalt inherit the Gentiles and shall inhabit the desolate cities" became true. The Muslim kings of all times tried to increase the beauty of the Q'aba and made all attempts to decorate it well and added new habitations.

4. It has been said, 'no weapon that is formed against thee shall prosper." God also fulfilld this promise. All people of Mecca knew the story of Abraha and his elephants and how those were destroyed. Even Dajjal (the Liar) will not be able to enter Mecca. God has declared it as a secured place."

In fact, what has been said about the great Prophet (SM) and Mecca in this chapter proved true. By this the glad tiding about Muhammad (SM) is revealed.

The Thirteenth Glad Tiding

In the book of Malachias, verses no. 3:1 and 2, it has been said,

1. "Behold I send my angel and he shall prepare the way before my face. And presently the Lord whom ye seek, and the

angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts.

2. And who shall be able to think of the day of his coming ? And Who shall stand to sed him ?

These verses inform about the coming of a circumcised Prophet. For this reason, many Jews and Christians looked forward for the coming of a circumcised Prophet. This learnt from a Hadith of Bukhari about Hiracles. It is to be noted that the Christians used the word messenger of convenant instead of circumsised messenger. But it would actually be circumcised messenger instead of messenger of convenant. Because, in the book of Genesis, verse no. 17:10, there is, "This is my covenant which you shall observe between me and you and thy seed after thee : All the male kind of you shall be circumcised." Therefore, term the messenger of convenant will actually be the messenger of circumsision. Among the Christians he was known 'messenger of circumcision'. They were engaged in search of this great Prophet. Therefore, the object of the glad tiding of this verses is only the Prophet Muhammad (SM).

The Fourteenth Glad Tiding

In the book of Habacuc, verse no. 3:3, there is "God will come from the south, and the holy one from mount Pharan : His glory covered the heavens and the earth is full of his praise."

This glad tiding is also clearly applicable to Muhammad (SM). Because who got Wahy (inspiration) at the mount Pharan of Mecca ? Whose praise is so perfect in the world at large ? There can be only one answer to these questions and that is, the great Prophet Muhammad (SM) is that promised Prophet whose glad tiding is expressed here. The friends and foes all admitted this. In an Old Arabian version of this book, there was written his name as 'Ahmed'. But later on they dropped the word.

The Fifteenth Glad Tiding

In the second chapter of the book of Daniel, there is a long story. It has been said in the story that the king Nabuchodonosor, in the second year of his reign, dreamt a serious dream and forgot it later on. He sent for Hazrat Daniel (AS) and asked him, what was the dream and what was its significance ? He learnt the story through Wahy (Inspiration) and informed the king about the story of the dream and there was indication about five kingdoms to be establised one after another, What has been said about to last kingdom is the indication to our great Prophet Hazrat Muhammad (SM) only.

In the verses no. 44 and 45 of the same chapter, it has been said,

44. "But in the days of the kingdom the God of heaven will set up a kingdom that shall never he destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms and itself shall stand for ever.

45. According as thou sawest that the stone was cut out of the mountain without hands and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God halt shewn the king what shall come to pass hereafter and the dream is true and the interpretation thereof is faithful.

In these verses it has been stated very clearly that God will establish such a kingdom which will never be destroyed nor any one will be able to endanger it. The other kingdoms will be received, broken into pieces whereas this state will lost for ever. The foundation of the Islamic state which the Almighty God has laid by blessing Hazrat Muhammad (SM) with the Prophedhood henceforth, nobody could uproot it rather his followers further extended it gradually and established their rule in both the East and the West. Its fulfillment will search at the peak with the arrival of Imam Mahdi (AS). Therefore, what

has been described in those verses is applicable to only Hazrat Muhammad (SM).

The Sixteenth Glad Tiding

It has been said in the book of Isaias, verse no. 52:13, 14 and 15,

13. "behold my servant shall understand, he shall be exalted, and extolled and shall be exceeding high.

14. As many have been astonished at him, so shall his visage be inglorious among men and his form among the sons of me.

15. He shall sprinkle many nation, kings shall shut their mouth at him : for thy to whom it was not told of him, have seen : and they that heard not, have behold."

In these verses, Muhammad (SM) has been indicated by the terms my servant. There is no doubt about his being exalted and extolled. Here the term 'extolled' is 'praised' in Arabic. It is universally accepted that he enjoyed a very high and exalted position. This glad tiding is not applicable to Jesus Christ. Because, according to the belief of the Christians, he was humiliated and was put to death by crucification. So, these verses are, infact has been said about the Prophet Hazrat Muhammad (SM).

The Seventeenth Glad Tiding

It has been said in the Epistle of St. Juda, verses no. 14 and 15; 14. "Now of there Enoch also, the seventh from Adam, prophesied, saying : Behold, the Lord cometh with thousamds of his saints. 15. To execute judgment upon all and to reprove all the ungodly for all the works of their ungodliness. Whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God."

In this verses Enoch porphesied about the Prophet of Islam. The Lord i.e. the great Prophet came with his saints i.e. he came to this world i.e. with his companions. Here the verb

'came' has been used in the past tense indicating absolute certainty. In both the Old and the New Testaments the Prophet has been called the Lord and the companions as saints. Here this principle has also been followed.

The Prophet (SM) appeard among his companions, took revenge upon the ungodly and impious people and reproved the hypocrites and the sinners for their abusive words against God. He also reproved the polytheists for denying the unity of God. He further rebuked the Jews for spreading calumny against Mary, the mother of Jesus Christ and her son Jesus Christ, he also protested against false propagation of Christ's crucification by the Christians. In short, he reproved all those ungodly and sinful activities. Therefore, this prophecy is applicable to the Prophet of Islam only.

The Eighteenth Glad Tiding

There is in Gospel of Mathew, verses no. 3:1 and 2.

1. "And in those days cometh John the Baptist preaching in the desert of Judea, 2. And saying : Do penance : for the kingdom of heaven is at hand" Similarly, in the verse no. 10:7 of the Gospel of Mathew, it has been said : "And going, preach (the twelveth Apostles) saying : The kingdom of heaven is at hand."

Jesus Christ had sent seventy people to different villages and cities to preach religion and gave them necessary advices and told them to say. "Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this that the kingdom of God is at hand."

From these verses, it is clearly realized that Jesus Christ himself, his twelve apostles and seventy preachers—all said one thing that the kingdom of heaven was at hand. But by the kingdom of heaven such a Shariat (code of law) has been hinted to which would be revealed by God and in which there will have combination of reign and authority. Therefore, it is applicable

only to the Quran and the Shariat revealed to Hazrat Muhammad (SM). Because, it is only in the Shariat of Islam, there is the charter of right guidance and emancipation for mankind. There is in it, the provision of holy war, resisting the enemies and penal code for awarding punishment. Actually, Hazrat Jesus Christ hinted to the kingdom of heaven about which Hazrat Jesus Christ hinted to the kingdom of heaven about which Hazrat Daniel (AS) gave glad tiding. For this reason, he instructed all his disciples to preach about this kingdom of heaven.

The Christians try, in vain, to show that this glad tiding was meant for Jesus Christ. But this will never be applicable to Jesus Christ. Because :

1. If his Shariat was the kingdom of heaven he would not have said that the kingdom of heaven is at hand.
2. This is what he himself preached and instructed his twelve apostles to preach about the same. This implies that the kingdom of heaven will come in future, and has not yet come.
3. In the kingdom of heaven, there must be royal power and authority of ruling over the kingdom. Jesus Christ had neither of these two.
4. His Shariat will remain in force up to the Dooms Day who will be given the kingdom who will be given the kingdom of heaven. There will be no other kingdom of heaven. The Prophet of Islam came after Jesus Christ and according to the declaration of God neither any other Prophet nor Shariat will come after him up to the Day of Destruction. Therefore, these verses can by no means be applicable to Jesus Christ. This has been said only about the great Prophet (SM) and his Shariat.

The Nineteenth Glad Tiding

In the verses nos. 21:42, 43 and 44 of the book of Mathew, there is,

42. "Jesus saith to them : Have you never read in the scriptures : The stone which the builders rejected, the same is become the head of the corner ? By the Lord this has been done : and it is wonderful in our eyes.

43. Therefore, I say to you that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

44. And whomsoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it shall grind him to powder."

Jesus Christ said this by narrating an instance from verse no. 23 of this chapter 21. The instance was—The owner of a vineyard enclosed it with a wall. In it he has a well and built a house. He gave his vineyard to a group of farmers on share-cropoing basis and he went abroad. When it was time for plucking fruits, he sent his servants for plucking fruits. The farmers killed a few of them stoned some of these and also beat the rest. Then the owner sent much more servants. This time the farmer as before, killed and beat them. Then the owner sent his own son. The farmer thought that he would inherit the owner. Therefore they also killed him. Now, if the owner himself comes to the vineyard, what he will do ? All of them said that he would finish them ruthlessly and hand over the vineyard to another group of farmers.

The significance of this instance is that the vineyard is the Shariat, the owner is God, the well and the house are the rules and servants whom the owner sent are the Prophets. After citing this scriptures : The stone which the builders rejected, the same is become the head of the corner ? By this stone the great Prophet Hazrat Muhammad (SM) has been hinted to, because the Jews and descendants of Israel, and Hazrat Muhammad (SM) is the descendent of Ismail (AS). The Jews

hated the great Prophet (SM) as they could not even imagine that he would be endowed with the prophethood.

Jesus Christ further said : "The kingdom of God shall be taken from you and shall be given to a nation yielding the friuts thereof" i.e. the Shariat would snatched away from the children of Israel and given to the descendants of Ismail and his nation would follow the Shariat completely and give the friuts to the owner. However, the Christians say that the stone which was at the corner of the house is Jesus Christ himself, but this claim is baseless on the following grounds :

1. Jesus Christ quoted the words of Hazrat David (AS). There are exactly the same words in the huymns no. 118:12 and 13 of the Psalms. Now if it is said that this stone is Jesus Christ, then there arises a question that he is one of the descendants of Hazrat David (AS), what is the matter of wonder with him ? Besides, the Christians claim that Jesus Christ was a reputable and honorable man in the eye of Hazrat David (AS), then there cannot be any season to call him corner-stone. Yes, this word may be applicable to Hazrat Muhammad (SM) the Prophet from the descendants of Hazrat Ismail (AS). Now if they see any one of the laters descendants in such a high and exalted position, it is not impossible on their part to say such word or become wonderful. Therefore, this has been said about the Prophet of Islam only.
2. It has further been said in the same verse, "And whosoever fall on this stone, shall be broken : but on whosoever it shall fall, it shall grind him to powder." This attribute is not also applicable to Jesus Christ. Because, it has been said in verse no. 12:47 in the Gospel of John : And if any man hear my words, and keep them not, I do not judge him for I came not to judge the world, but to save the world."

Whereas, the characteristics of the great Prophet (SM) were just opposed to this. He used to punish the recalcitrant and the criminals and also waged war against the infidels. In the war of Badr, the infidels fell upon him and they were destroyed and at the time of the conquest of Mecca he fell upon the infiedels and had them finished. They will not be able to raise their heads up to the Day of Destruction. Therefore, Hazrat Muhammad (SM) is only object of this Prophecy.

3. The great Prophet (SM) says that my example with other Prophets is like a building in which ther is a blank point at a corner. The people come and praise its craftsmanship. but wonder at the gap of a brick at the corner of the building. The Prophet (SM) says that I am that brick by which the building turned complete. The chain of coming prophets became closed for ever—(Bukhari). In this Hadith, the Prophet (SM) also mentioned about the corner of a house as instance. This makes it clear that the corner stone about which Hazrat David (AS) had mentioned is the great Prophet Hazrat Muhammad (SM).

In fact, by these verses of Mathew it is proved that the object of this glad tiding is Hazrat Muhammad (SM).

The Twentieth Glad Tiding

Jesus Christ has cited another instance of the kingdom of heaven in the verse nos. 13:31-32 in the Gospel of Mathew. He says,

31. "The kingdom of heaven is like to a grain of mustard seed, which a man took and sorted in his field.

32. Which is the least indeed of all seeds; but when it is grown up, it is greater then all herbs and becometh a tree, so that the birds of the air come, and dwell in the brances thereof.

Here by kindgom of heaven the Shariat of Ismail has been indicated. It was at the beginning as small as a mustard seed. Gradually it turned very big and spread all over the world. In the Holy Quran there is also such an instance as, "And their

similitude in the Gospel is like a seed which sends forth its blade, then becomes thick and it stands on its own stem, (filling) the sowers with wonder and delight." Surah Fath, (48:29)

The Twenty First Glad Tiding

Jesus Christ cites an instance of the kingdom of heaven in the verses nos. 20:1-16 of the Gospel of Mathew, He says :

1. "The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers int his vineyard.

2. And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And going out about the third hour, he saw others standing in the market place idle.

4. And he said to them : Go you also into my vineyard, and I will give you what shall be just.

5. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

6. But about the eleventh hour he went out and found ohters standing and he saith to them : why stand you here all the Day idle ?

7. They say to him : Because no man has hired us. He saith to them : Go ye also into my vineyard.

8. When evening was come, the Lord of the vineyard saith to his steward : call the labourers and pay them their hire, beginnign from the last even to the first.

9. When therefore they were come that came about the eleventh hour, they received every man a penny.

10. But when the first also came, they thought that they should receive more : and they also received every man a penny.

11. And receiving it they murmured against the master of the house.

12. Saying : There last have worked but one hour and thou hast made them equal to us, that have borne the burden of the day and the heats.

13. But he answering said to one of them : Friend I do thee no wrong : didst thou not agree with me for a penny ?

14. Take what is thine, and go they way : I will also give to this last even as to thee.

15. Or, is it not lawful for me to do what I will ? Is thy eye evil becaus eI am good ?

16. So shall the last be first, and the first last. For many are called but few chosen.

It is learnt from the above verses that the group, which was engaged in work towards the last part of the day and wages were paid to them first, is the instance of the followers (Ummat) of Muhammad (SM). Though they came to this world at last of all, but they will get ways equal to them and first of all. As in a Hadith, the great Prophet (SM) says, "I came last of all, but shall enter into the heaven first of all" (Bukhari). In another Hadith, he says, "To enter into the heaven before me has been forbidden for all the Prophets and entering into heaven has been made unlawful for all the Ummats, i.e. followers of other Prophets until my followers enter it."

It is how apparent that what instance has been cited in the verses of the Bible, the Prophet Muhammad (SM) has also cited similar instance. He says, "In comparison with the earlier Ummats, your stay in the world is like the period from Asr (afternoon) to Maghrib (sunset) prayer. The Taurat was given to its followers (i.e. the people of the book of Taurat), they worked for the half of the day, and became tired. They worked up to the Asr (afternoon), they also became tired, even they were given one kirat each. Next, we were given the holy Quran, we worked up to the sunset, but were given two kirats each. Then people of the other books began to say, "O our Lord! you gave them two kirats each, but we were given only one kirat each. Whereas, we worked more than them. God said, "Did I do any wrong upon you ?" They replied, 'No'. God said, "that is my grace, I give it whom I wish." (Bukhari)

From the above Hadith, the significance of the instance of Mathew is clearly understood. Therefore, the object of the verses of the Bible is show the position of the Muslim Ummah and the great Prophet in relation with the people of the books. Thsi is not at applicable to the Christians.

The Twenty Second Glad Tiding

There are in verse nos. 14:15, 16 and 17 in the Gospel of John :

15. "If you love me, keep my commandment,

16. And I will ask the father, and he will give you another paraclete, that he may abide with you for ever.

17. The spirit of truth, who the world cannot receive, because it seeth him not, nor knoweth him, but you shall know him, because he shall abide with you and shall be in you.

Similarly, in the verse no. 26 of the same chapter, it has been said, "But the paraclete, the holy Ghost, whom the father will send in my name, he will teach you all things, and bring all things to you mind. Whatsoever I shall have said to you," and there is also in the verse no. 29 "And now I have told you before it come to pass : that when it shall come to pass you may believe."

Similarly, it has also been said in verse no. 15:26, "But when the Paraclete cometh, whom I will send you from the father, the spirit of truth, who proceedeth from the father, he shall give testimony of me.

Moreover in verse no. 16:7, it has been said, "But I tell you the truth : It is expedient to you tha I go : for if I go not, the Paraclete will not come to you : but if I go, I will send him to you."

There is more of the sort in the verse no. 13. "But when he, the spirit of truth is come, he will teach you all truth. For he shall not speak of himself, but what things so ever he shall hear, he shall speak : and the things that are to come, he shall shew you."

In the above verses it has been said about the coming of a paraclete. This word is the transliteration of a Greek word, the original Inzil was in the Hebrew language, which is not available now. But in the Greek language, the term was 'pirkalutus' and its Arabic name is 'Farcalit'. The Christians have distorted the term as 'Paraclete' which means aid executive or recommendor. For this reason, they have used the term 'Paraclete' aid assistant instead of 'Farcalit'. The holy Quran informs that Jesus Christ gave the glad tiding of coming a Prophet named 'Ahmed'. So it is possible that Jesus Christ had said, 'Ahmed'. But while transliteration in Greek the practice of the Christians was to translate the name also, the term 'Pirkalutus' in the synonymn of 'Ahmed'. For this reason, while transliteration in Arabic 'Farcalit' has been used. Though in later times, they distorted the term 'Farcalitus' and changed into 'Paraclete' meaning aid/assistant. The main reason behind this change is the conspiracy to avoid the term 'Ahmed' but it should be applicable to the Prophet as mentioned in the Quran. Whereas, in the Christian world the glad tiding of coming one 'Farcalil' was admitted by all upto a certain period or time.

The attributes of the Farcalit which have been mentioned here are all applicable to the great Prophet Muhammad (SM). Because :

1. It has been said, "I will ask the father, and he shall give you another Paraclete" i.e. Jesus Christ will pray to God to send anotehr Prophet, named 'Ahmed'.
2. It has been also said, "If I go not hte paraclete will not come to you." i.e. Jesus Christ did not go, that great Prophet named Ahmed would not come. He will come in future after Jesus Christ. He will be the last Prophet.
3. It has ben said, "He shall give testimony of me." The Prophet Hazrat Muhammad (SM) has declared clearly that Jesus

Christ was a true Prophet, he was not crucified, rather was taken upto heaven alive by God.

4. It has been said, "But when he, the spirit of truth, is come, he will teach you all truth." When the Prophet Hazrat Muhammad (SM) was endowed with prophethood, he showed the true path of emancipation and salvation to all the people of the world.
5. It has been said, "He shall not speak of himself : but what things soever he shall hear, he shall speak." It has been said in the Quran that he will not speak anything out of his own, whatever he says, that is said by being inspired by Wahy (revelation).
6. It has been said, "And now I have told you before it come to pass : that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything."

Jesus Christ made this prophecy to inform the Christians so that they do not deny him, when he will come and all believe him. Besides, he will be the king of the world—an attribute which he (Jesus) lacked. As a matter of fact, the Prophet Hazrat Muhammad (SM) ruled the country, launched Jihad and punished the criminals. All these prove that he was the ruler. But Jesus Christ did nothing of this sort.

7. It has been said, "And the things that are to come, he shall sheer you." Hazrat Muhammad (SM) has given thousands of advanced informations which will happen up to the Day of Destruction and not a single of those has yet been proved wrong or false and will never be wrong in future also.
8. It has been said, "He will teach you all things, and bring all things to your mind, and whatsoever I shall have said to you." The Prophet Muhammad (SM) had taught his followers about the faith in the unity of God (Tawhid), and the next

world and also reminded all that Jesus was not the son of God.

As a matter of fact, what have been said about 'Paraclete' in the above verses are completely applicable to the Prophet of Islam. Detail discussion about this aspect is not justifiable in this short discourse. But the Christians say that 'Paraclete' is not a Prophet, rather something else, and according to some, the apostles of Jesus Christ, while, according to others, the holy ghost, or true spirit etc. But it has already been established from the above discussion that the promised Paraclete will come in future and will not be apostles. He will establish his authority and will give testimony about the prophethood of Jesus Christ will teach about the Iman (faith in God) and guide them in the right path. He will not be the holy spirit. Gabrael who was beforehand and will remain afterward also. He has no such responsibility.

That the promised 'Paraclete' is actually the last Prophet was well known to the Jews and the Christians. For this reason, in 177 AD a man named Munthinis falsely claimed himself to be the 'Paraclete' and his claim proved false. Najasi and Jarid Ibn Ala and such other Christians knew well that Paraclete would come. So, when the message of Hazrat Muhammad (SM) reached them, they accepted Islam. Hundreds of such incidents are recorded in history. They knew it well from the Taurat and the Inzil that a great Prophet would come in future. So they reposed faith in him. Therefore, there is no doubt that by 'Paraclete' the Prophet of Islam has been indicated.

Twenty Third Glad Tiding

There is a Gospel beyond the present Bible. Its name is Inzil of Barnabas. In it, the glad tiding of coming of the great Prophet Muhammad (SM) is clearly mentioned. In the preamble of the translation of the Quran, the priest 'Sel' quoted the glad tiding

of coming Muhammad (SM) from the Bible of Barnabas. "O Barnabas! God will punish the sin whatever minor it may be. Because, God is not well disposed to sin. When my mother and my companions out of their worldly interest, showed love to me, God became dissatisfied and wanted to punish the wrong doers in this world for their false creed on the basis of justice. So that I might be relieved of the punishment of well and no suffering befalls upon me.

Though I am freed of sin, some people think me as God, the son of God. God knew it well and so wished as the Satan cannot mock at me on the Day of Resurrection. For this He thought it better to crucify Judas in my place so that the people can mock at him. They will say, "they have crucified me." Such mockery and ridicule will continue and at last Muhammad (SM) will appear as the Prophet. He will warn every believer about this mistake and men will get rid of his wrong belief." (Barnabas, 22:17-20)

This Gospel perhaps might have been written after the end of the first century AD. It has been mentioned in many earlier Inzils. In this Cospel, there is clear Prophecy about the coming of the great Prophet Hazrat Muhammad (SM). The Christians try heart and soul to deny it, but to no effect. Sometime, they say that this Gospel has been rejected by the priests in councils held at different times. So it is not acceptable. Actually, all their attempts are wrong. Because, they have no right to select or reject any scripture by holding council meeting. This is a misleading attempts and nothing but a hoax. Besides, in the Inzils of the second and third centuries there are references to this Inzil of Barnabas. Hence it would not be right to call it baseless.

Some Christians even say that probably, some Muslim writer might have changed this Inzil and added to it after the coming

of Hazrat Muhammad (SM), this is also a false pretext. The Muslims did not bother about the prevailing four Inzils and this is only an obscure Inzil. There is no ground of interfering in it. Had the Mualims interfered in it, they would have named the promised Prophet as Ahmed not Muhammad. Besides, there would not have found any anti-Islamic creed any place in it. If any other copy written before the coming of Hazrat Muhammad (SM) could have been traced, this could be checked. Many Jews and Christian scholars have accepted Islam, none of them have made any interpolation in Inzil. So their unreasonable opinion is not acceptable. Again, how it can be relied that this Inzil is really the Inzil of Barnabas ? This is of course, a critical question. But who was written and how this Inzil came to light now ? So, it is necessary to know these thing as far as possible and yet it is not possible to discuss in detail.

In short, Barnabas was one of the apostles of Jesus Christ and hence, his direct disciple. When Paul became converted to Christianity from Judaism, none believed this new converted Christian. Barnabas made him acquainted with other apostles and created credibility for him. From this it is also understood that Barnabas was influential among the apostles of Jesus Christ. Bearnabas and Paul worked together to preach Chrisianity for a long time. There are discussions about them in different chapters in the Acts of the Apostles.

However, differences arose between them later on because of their creed and ideology. For this reason, Barnabas felt the need of writing an Inzil in which the life, teaching and the miracles of Jesus Christ should be narrated and at the same time, there should be criticism about the fabricated and misleading views of Paul. On the other hand Paul himself also began to propagete against Barnabas and as a result the devotes of Paul turned against Barnabas.

As afterwards the misleading views of Paul became acceptable, the Inzil of Barnabas fell short of acceptability. But yer it continued to be preached in the Christian world. However, in the fiftheenth century, the Pope Jilasis issued a papal decree by which he forbade the study of the Bible of Barnabas— (Encyclopaedia Americana). Because, the Bible of Barnabas was a bit different from the prevailing four Inzils and some differences can also be noticed there. There was in it :

1. Jesus Christ himself denied him as God or the son of God.
2. Jesus Christ said that the prophecy about the coming of a Masih which is found in the different books of the Old Testament is no applicable to me, but its object is Hazrat Muhammad (SM).
3. Barnabas said, that Jesus Christ was not crucified, rather he was taken up to the heaven. In his place the appearance Juda was changed to resemble Jesus Christ and he was crucified.
4. The name of the son whom Hazrat Abraham (AS) intended to slaughter (sacrifice) was Ismail, not Isaac.

All these are against the fabricated views of Paul. Paul skillfully attributed the people towards his fabricated views. In later ages, there were further alteration, addition and modification of his views. For this reason, Pope Jilasis checked the preaching of Barnabas Bible by imposing ban on it. This creates doubt about other Inzils and Taurat: Similarly this may happen to it also, and exception to it cannot be expected.

Again, in the 16th century the priest 'Farmarinan' found a copy of the Bible of Barnabas in the library of Pope Stix the fifth. It was in Italian Language. Next in 1709, the priest Crimar found another copy of th Bible of Barnabas in Italian language in the library of Emestrods. He sent this copy of Bible as presentation to an Autralian library. That copy is still available

there. Later on it was translated in English, Arabic and Frech. Dr. Shel had a copy of its French version. An Egyptian Christian Dr. Khalil Saadat translated it in Arabic. Allama Rashid Reza of Egypt wrote its preamble and it was published from Egypt in 1908 AD.

As a matter of fact, from the 16th century onward, the Inzil of Barnabas again began to be preached in the world, As in this Inzil, the appearance of Hazrat Muhammad (SM), his particulars are clearly mentioned, it has turned into an eye-sore of the Christians. As a result, attempts are being made to raise different questions and doubts about it. It is in the same condition as other books of the Bible. As Muslims, we do not believe any of the books of the Bible, we have quotd several verses and glad tidings as regards the great Prophet Muhammad (SM). (Bible se Quran Tak, Vol. 111; Bashairunnabiyin and Sirate Mustafa. Vol. 3)

Besides these, there are glad tiding in different places about the Prophet Muhammad (SM).

May God bless them to repose faith in Hazrat Muhammad (SM) on the basis of available glad tiding about him. Amin!

Chapter-6

Quotations from the Quran about Jesus Christ, The Bible, The doctrine of Trinity and Crucification of Christ

1. The Almighty Allah says, Behold! The angels said : "O Mary! God giveth thee Glad tidings of a word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (The company of) those nearest to God; "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous." She said : O my Lord! How shall I have a son when no man hath touched me ?" He said : "Even so : God creath what He willeth : When He hath decreed a plan, He but saith to it, 'Be' and it is!

And God will teach him the Book and Wisdom, the law and the Gospel, and (appoint him) an apostle to the children of Israel (with this message) : "I have come to you with a sign from your Lord, in that I make for you out of clay, as it were the figure of a bird and breath into it, and it becomes a bird by God's leave : and I heal those born blind and the lepers and I quicken the dead, by God's leave : and I declare to you what ye eat, and what ye store in your houses. Severally therein is a sign for you if ye did believe." (Sura Al-e-Imran, 3:45-49)

From the above verses it is understood that :

1. Jesus Christ will born in an exceptional way to the established system without a father and as a word (order) of God.
2. He will be held in honour in this world and in the hereafter.
3. He will remain with those who are nearest to God and men of good action.

4. He will speak to the people in his childhood and in maturity.
5. Mary will give birth to Jesus Christ whereas no man will even touch her.
6. God will teach him the Taurat and the Inzil.
7. He will be chosen as Prophet for the children of Israel and not for other people of the world.

2. Allah says : At length she brought the (babee) to her people carrying him (in her arms). They said : O Mary! truly an amazing thing hast thou brought!

"O sister of Aran! Thy fatehr was not a man of evil, nor thy mother a woman unchaste!" But she pointed to the babee. They said : How can I talk to one who is a child in the cradle ?" He said : I am indeed a servant of God : He has given me revelation and made me a prophet.: (Sura 19:27-30)

These verses imply :

1. Mary came to the people as she was sure that the child was born to her as a miraculous word of God and she was not ashmed of.
2. Both the parents of Mary were honest and generally shamefullness and fear of calumny remain more among the children of the virtuous people. Therefore, their admission of this truth has removed the cause of their calumny. But, still they could not realize the fact. The unique birht of a child further proves the chastity of the mother. Otherwise Mary would not have appeared at the locality.
   Therefore, the calumny of the Jews that Jesus Christ was the illegitimate child of the carpenter Jeseph is a great lie.
3. Jesus Christ said, "I am indeed a servant of God " Saying this, Jesus made it clear that though I was born in a miraculous way I am neither God nor His son, rather I am his servant. Therefore, let not anyone worship me. So what the Christians say about him afterwards as God or son of God is quite false.

4. Jesus Christ says : I have been given a book and made a prophet. By saying this, Christ wanted absolve his mother of the calumny thrown against her which was quite wrong and baseless. Because, the Prophethood given to me, proves that there is no vice at all in my birth.

3. The Almighty Allah says : "We gave Moses the Book and followed him up with a succession of apostles; we gave Jesus the son of Mary clear (sign) and strangthened him with the holy spirit." (2:87)

It has been made here very clear :

1. Moses (AS) was given the Book i.e. the Taurat.
2. After him many other prophets were sent.
3. Jesus Christ has been helped with the holy spirit i.e. at the command of God and the blow of Gabrael. Mary had conceived Jesus. Again Jesus was taken up to the heaven through him. He always remained with him as his bodyguard. The Jews were dead enemies and God made this arrangement for his security.

4. The Almighty Allah says : "And remember, Jesus, the son of Mary said : "O children of Israel! I am the apostle of God (sent) to you, confirming the law (which came) before me, and giving glad tidings of an Apostle to come after me, whose name shall be Ahmed." (Sura 61:6)

Here it has been said that :

1. Jesus Christ is the Prophet to the children of Israel only, not to all the people of the world.
2. Jesus Christ came to confirm the earlier book Taurat, although some of its laws were altered. He did not come to annul the Taurat as a curse. Therefore, the opinion of St. Paul that Jesus Christ had come to repeal the Shariat of Moses and deliver the people from it as it was a curse, is absolutely false.

3. Jesus Christ came to give glad tidings about the coming of a prophet after him, therefore, in Inzil, there must have some verses of Glad Tidings about the great Prophet Hazrat Muhammad (SM). So, the Christians by refusing to accept Muhammad (SM) as a Prophet actually showed their refusal to believe the words of Jesus Christ.

5. The Almighty Allah says : When Jesus found unbelief on their part, he said : who will be my heplers to (the work of) God? Said the disciples : We are God's helpers : We believe in God, and do thou bear witness that we are Muslims. Our Lord ! we believe in what thou hast revealed and we follow the apostle; then write us down among ghose who bear witness." (Sura 3:52-53)

Here the qualities of the disciples of Jesus have been described:

1. The true devotees of Jesus Christ are called 'Hawari'. They were companions of Jesus Christ (AS).
2. They were helpers of the religion of God, believers in God and the followers of Jesus Christ, the prophet of God.

Therefore, what has been said in the present Bible that one of his disciples, by taking bribes, handed over Jesus to the Jews, is false altogether. Because, such type of people cannot be a believer companion of a Prophet.

6. The Merciful Allah says : Behold O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of resurrection : then shall ye all return to me, and I will judge between you of the matters wher in ye dispute."

God says here :

i. Jesus Christ will be taken up to the heaven for a short period then he will return to this world again and will meet the

normal death. Hence, he will not die at the hands of the Jews.

ii. God will absolve him to the calumny hurled by the Jews. As such, the last Prophet Hazrat Muhammad (SM) removed all the calumnies of the Jews against Jesus Christ. He also dispelled their claim of crucifying Jesus Christ.

iii. Those who will believe Jesus Christ will remain as victorious till the Dooms Day i.e. those who will believe in the prophethood of Jesus Christ will be victorious over those who will not believe him. The Muslims and the Christians both the communities are included in this promise. For following one, practicing the rule, and regulations is not the condition. But, only belief is not enough for salvation in the next world. Jesus Christ gave glad tiding of coming of the great Prophet Muhammad (SM) the Christians did not accept this and they will remain deprived of salvation in the hereafter.

7. Then will Allah say : O Jesus the son of Mary! Recount my favour to thee and to thy mother. Behold! I strengthened thee with the Holy Spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel. And behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou healest those born blind, and the lepers by My leave. And behold! I did restrain the children of Israel from (violence to) thee when thou didst show them the clear signs and unbelievers among them said : This is nothing but evident magic."

In this verse God mentions the favours which He bestowed upon Jesus and his mother, such as He helped Jesus with the Holy Spirit, taught him the Taurat and the Inzil and also blessed him with some miraculous power. By this verse, the honour and the dignity of Christ have come to light.

8. And behold! Allah will say : O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of God ?" He will say : Glory to thee! Never could I say what I had no right (to say). Had I said such a thing thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what in thine. For thou knowest in full all that is hidden. Never said I to them aught except what thou didst command me to say to wit. "Worship God, my Lord and your Lord; and I was a witness over them whilst I dwelt amongst them; when thou didst take me up then wast the watcher over them, and thou art a witness to all things." (Sura 5:116-117) .

It has been said here that on the Day of Judgment God will ask Jesus if he had enjoined others to worship him and his mother. He will deny it in different ways, such as :

i. He will say, Glory to thee! How others cn nbe made partners with thee in worship ?

ii. How can I say such thing in which I have no right ?

iii. Has I said such a thing then wouldst indeed have known it.

iv. Thou knowest what is in my heart. though I know not what is in thine.

v. Thou knowest all things that are hidden.

vi. I said only that which thou commanded me to say i.e. "Worship God, my Lord and your Lord."

vii. So long I lived among them, I was a witness over them and when thou had taken me up, since then thou are well known about their all things. Thou art a witness to all things. Thus Jesus Christ will reply God in different ways. Here the aim the enquiry of God is not to know the unknown. Actually God knowest all things, rather the object is to rebuke and mock at the Christians to remind them that he, whom they regard as Lord, is totally free from this false appellation.

9. The Almighty Allah says, "They have incurred divine Displeasured : That they rejected Faith; that they uttered against Mary a grave false charge. That they said (in boast), "We killed Jesus Christ, the son of Mary, the Apostle of God;"—But they killed him not, nor crucified him. But so it was made to appear to them and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow for a surety they killed him not—May God raised him up unto Himself; and God is exalted in power, wise. (Sura Nisa, 4:156-158)

It has been said very clearly in the above verses that :

i God, the Almighty frustratd the conspiracy orfthe Jews and saved Jesus from their conspiracy.

ii. They could neither kill him, nor crucify him, rather they fell in doubt. As regards their doubt, some say that a devotee of Jesus willfully agreed to be a captive to the Jews and he was crucified. In another opinion it is said that a certain Jew agreed to produce Jesus as a captive whom they contracted to bring Jesus a captive. According to this opinion that was thought to be Jesus and cricufied.

iii. Jesus was taken up to the heaven.

iv. The Jews and the Christians are now kill grossly in misconception. They are not aware about the real fact. They claimed totally on the basis of idea. As a result there arose differences of opinion among them.

v. God clearly declared that they neither killed him nor crucified him. So their claim of crucifying him is quite false and baseless. God had taken him physically up to the heaven to save him by his unlimited power. Before the Day of Destruction, he will come back to the world again; then all the Christians and some Jews will become Muslims and the rest of the Jews who will not accept Islam, will be killed.

10. God declares : "In blasphemy indeed are those that say that God is Christ, the son of Mary. Say : Who then hath the least power against God if His will were to destroy Christ the son of Mary, his mother, and all—every one that is on the earth? For to God belongeth the dominion of the heavens and the earth and all that in between. He createth what He pleaseth. For Godhath power over all things." (Sura 5:17)

In this verse a particular creed of those Christians who say, "Jesus is God", has been refuted and the argument which has been put forward for this purpose, also dispels the misleading belief of all the sects of the Christians. All are powerless before God. If God wants to destroy them, none can save them from God. If Jesus were God or the son of God as Mary, one of the three Gods,—yet God has full power over them all.

He, who is powerless or mortal cannot at all be God. The death of all is within his grip, the birth of Jesus Christ was an exception to the general rule i.e. without father, but this does not prove his Lordship. All things those are in between the earth and the heavens are controlled by Him. He createth what He pleaseth. Therefore, as He created Adam (AS) without parents, so He created Jesus Christ without father. By this verse, the doctrine of the trinity of the Christians is also refuted.

11. Allah admonishes : They do blaspheme who say : "God is Christ the son of Mary." But said Christ : "O children of Israel! Worship God my Lord, and you Lord." Whoever joins others Gods with God—God will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers but no one to help." (Maida, 5:72)

In this verse Jesus Christ himself asks his people to worship God. Who was his Lord and also Lord of them all. So how he could be God. The heaven will be forbidden for those who would maintain such belief, the hell would be their abode.

12. The Almighty Allah warns : They do blaspheme who say : God is one of three in a trinity : for there is no God except one God. If they desist not from their word (of blasphemy) verily a grievous penalty will befall the blasphemers among them. (Sura 5:73)

In this verse, the doctrine of trinity has been directrly refuted. There is no other God Except one God. So it is clear blasphemous to say God is one of the three. Those who will say like this will be punished grievously.

13. The Almighty Allah commands : O people of the Book! Commit no excess in your religion : nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His word, which He bestowed on Mary and a spirit preceding from Him : so believe in God and His apostles : say not 'Trinity' : desist : It will better for you : for God is one God : glory be to Him : (For exalted is He) above having a son. To him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs. Christ disdaineth not to serve and worship God, nor do the angels. Those nearest (to God) : those who disdain His worship and are arrogant—He will gather them all together unto himself to (answer). (Sura IV: 171-172)

In these verse God admonishes :

i. O the Jews and the Christians, don't commit excesses in your religions. Because, both the religious communities are contaminated with the disease of extremity. In showing devotion and respect to Jesus Christ the Christian crossed the bounds, highlighted him as God, son of God and One of three Gods. On the contrary, the Jews disbelieved him and they committed excesses in this respect. They did not accept him as a prophet, defamed his mother and called liar (Dajjal).

ii. It has been clearly stated tht Jesus was the Prophet of God and His word.

iii. God, commands them to desist from saying trinity. It will be better for them to avoid such words. This verse makes clear declaration against trinity.

iv. God is one, and worthy of being worshiped. He is holy and above the need of having a son. So it is a misleading creed to believe Jesus as the son of God.

v. The angels are not ashamed of being servant of God rather they themeselves admit this. In short, this verse clearly states that Jesus Christ is the servant of God and his apostle, not God or the son of God.

14. The Almighty Allah enjoins : And in their footsteps we sent Jesus the son of Mary, confirming the law that has come before him : We sent him the Gospel : therein was guidance and light and confirmation of the law that had come before him : guidance and an admonition to those who fear God. Let the people of Gospel Judge by what God had revealed therein. If any do fail to judge be (the light of) what God the hath revealed, they are (no better than) those who reveal." (Sura 5:46-47)

In these verses the Merciful God says :

i. Gos has sent Jesus Christ as the Prophet after other prophets of the children of Israel to confirm the earlier revealed books.

ii. He was given Gospel wherein was guidance and light and confirmation of the law that had come before him, It was also a guidance and an admonition to those who were afraid of God.

iii. The people of the Gospel should have judged by the laws revealed by God. Otherwise they will be disbelievers. Therefore, as the Inzil contains the glad tidings of the coming of the great prophet Hazrat Muhammad (SM), so

they must be sinners and disbelievers if do not believe him as the last Prophet.

15. The Almighty Allah warns : The Jews call Izra a son of God and the Christians call Christ the son of God. This is a saying from their mouth : They used to talk like the unbelivers of old. God's curse be on them : how they are deluded away from the truth! (Sura 9:30)

It is enjoined here that is quite unreasonable and also baseless to call Izra and Jesus as the sons of God. This is only the fabrication of their mouth. By saying this they have indulged themselves in unbelief and joined others with God and God Himself cursed them for destruction.

16. The Almighty Allah says : "But because of their breach of covenant, we cursed them and made their hearts grow hard : they change the words from their (right) places (from their meaning)." (Sura 5:13)

In this verse, the characteristics of the Jews has been described. They used to change the words of God, altered or distort the meaning. The christians also had this bad habit. Both the communities were cursed.

17. The Almighty Allah says : "O people of the Book! Ye have no ground to stand upon unless ye stand fast by the law, the Gospel and all the revelation that has come to you from your Lord." (Sura 5:68)

It has been said here that the people of the book will not get the right path unless they follow the Taurat and the Inzil fully and also the Quran. Therefore, this command will not be fully compiled if only the Taurat and the Inzil are followed and the Quran is rejected.

18. The Almighty Allah says : O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of God. (Sura 9:34)

Here the misconduct of many scholars and the priests of the Jews and the Christians have been described, they misguide people and greedily grasp the property and money of their people, they also refrain people from accepting the right and true path. It has clearly been described about their bribery and illegal earning and misappropriation elsewhere. Inspite of that, there were among them, a few people who remained away from this mal-practice. They are the very people who believed in the Quran and Muhammad (SM) as the true Prophet. Again, many of them accepted Islam whih has been recorded in history.

19. The Almighty Allah says : "Many of them dost thou see, racing each in sin and rancour and their eating of things forbidden. Evil indeed are the things that they do. Why do not the rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden ? Evil indeed are their words. (Sura 5:62-63)

20. The Almighty Allah says : Of the Jews there are those who displace words from their (right) places, and say : "We hear and we disobey", and "Hear what is not heard." and "Raina" with a twist of their tongues and a slander to Faith. If only they had said : "We hear and we obey", and "Do hear", and "Do look at us"; it would have better for them and more proper; but God hath cursed them for their unbelieve." (Sura 4:46)

In this chapter only twenty verses are quoted as example. Besides, there are many verses, which clearly mention about the depravity, character, attitude and the religions, concepts of the Jews and th Christians.

May God save all of us from their conspiracy and fraudness. Ameen!

Bibliography

1. The Holy Quran
2. Sahih Bukhari : Imam Muhammas Ibn Ismail Bukhari (R)
3. Sahih Muslim : Imam Muslim Ibn Hajjaj Qusairi (R)
4. Sunan-i-Tirmizi : Imam Abu Isa Tirmizi (R)
5. Sunan-i-Abu Daud : Imam Abu Daud Sijustani (R)
6. Masnad-i-Ahmed : Imam Ahmed Ibn Hamble (R)
7. Tafsir-i-Ibn Kasir : Hafiz Imaduddin Ibn Kasir (R)
8. Al Jawabus Sahih : Imam Ibn Taimia (R)
9. Tafsir-i-Haqqani : Maulana Abdul Haq Haqqani (R)
10. Muqaddams-i-Tafsir-i-Haqqani : Maulana Abdul Haq Haqqani (R)
11. Kasasul Quran : Maulana Hifzur Rahman
12. Tafsir-i-Ma'ariful Quran : Maulana Mufti Muhammad Shafi (R)
13. Bible se Quran Tak : By Izhar Haq ; Translated by Maulana Akbar Ali
14. Ahsanul Hadith Fee Ibtalis Taslis : Maulana Idris Kandlevi (R)
15. Sirat-i-Mustafa : Maulana Idris Kandlevi (R)
16. Bashairun Nabyin : Maulana Idris Kandlevi (R)
17. Dawat-i-Islam : Maulana Idris Kandlevi (R)
18. Inzil-i-Muqaddas Aor Isaiaki Tasvif Karda Inziloka Tarikhi Hal : Maulana Idris Kandlevi (R)
19. The Old Testament—1609; The New Testament—1582, 1935 : The Douay Bible house, New York, 8, n. y.
    The Holy Bible—A. D. 1611 — American Bible Society, N.Y.
    Holy Bible—Old and New Testament—Bangladesh Bible Society, Dhaka.
20. Santir Sandhane : Dr. Billy Graham